CHRISTIAN REGISTER AND BOSTON OBSERVER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H LINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, OCTOBER 13, 1838. NO. 896--VOL. XVII.—NO. 41.

RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

PARISH ASSOCIATION IN THE UNITARIAN SOCIETY IN LOWELL.

In the Unitarian Society in Lowell there has existed for several years a Parish Association, 'consisting of all the members of the Parish, male or female, who may subscribe a sum of not less than one dollar a year.' The following extract from the preamble to the Constitution shows the objects a practical operation of this Association, 'The objects proposed are the promotion of a good understanding and fellow-feeling among its members, the advancement of the interests of the religious society with which it is connected, the acquisition and diffusion of Christian truth, and a co-operation in the great work of religious improvement. For the attainment of these objects it will promote the formation of a *Library* of a religious and moral character for the use of the parish—direct its attention to the state and improvement of the *Sunday School*—inquire into, and, as far as practicable, relieve the temporal and spiritual wants of the *Poor* of the parish, and of such as may not be attached to any religious society.

Three branches of operation are thus contemplated. The work in each is assigned to a 'standing committee,' chosen annually, and consisting 'of not less than five members each, viz: on the Library, on the Sabbath School, and on the state of the Poor; which committees shall attend to the respective interests assigned them—shall faithfully apply whatever sums of money may be placed at their disposal by the Board of Directors, and shall make reports of their proceedings once in four months to the Association.'

Probably few Associations have been organized on a better plan, or have answered a better end, than this. About 250 dollars is annually raised. A valuable Library, containing nearly one thousand volumes, and believed to be the best in the city of Lowell, has been established. The wants of the Sunday School and of the Poor are carefully provided for. But the plan of having quarterly reports is peculiarly good. They awaken interest, spread information and elicit discussion. The meetings are often held by adjournment more frequently than once a quarter, at which times reports on subjects assigned to a special committee are read, and discussed. These reports, like the regular ones, are often the result of much study and reflection, and are drawn up with ability. At a meeting held in the summer, the following was the subject of a report. 'What are the principal reasons why the efforts of Christians for the spread of their religion among heathen nations have not been more successful, and how should these efforts be modified in order to secure the greatest possible success?'—next to procuring missionaries acquainted with what is in man, and as a consequence of that knowledge, we place the teaching of the young in the truths of the Christian religion, in the spirit of Him who loved that little children should come unto Him, as of primary importance. Here is a wide field for unchecked labor. Here no tares have as yet been sown. Here is virgin soil, and if cultivated with care and diligence, and an untiring spirit of love and vigilance, the first fruits must be holy and the harvest an hundred fold. And this result and this spirit exhibited to the more mature cannot but have its natural effect upon them. They cannot but see and feel that the religion which produces so much happiness and hope, is really, what its Teachers say it is, a religion of peace and love. The missionary efforts with the mature, too, should be rather to persuade them that Christianity is right than to prove that Heathenism is wrong. Let them once 'be fully persuaded in their own minds,'—let them once justly appreciate the truths of our holy religion, and there need be no fear but that their former idolatry will become as sensibly false to them as it is to us.

'To effect these modifications of missionary efforts and thus secure the greatest possible success, we have only to procure missionaries who, in addition to a knowledge of mankind, are thoroughly imbued with that spirit of Christianity which is love. Men who regard peculiarities of opinion merely as peculiarities of opinion—which in every man must necessarily be more or less diverse from those held by every other man. Men who are ever looking for 'the good' in man, and ever prompt to welcome its least glimmering and cherish its growth, and fan its fitful flame, till it shall become as 'a lamp to the path' of its possessor. Men who are missionaries—not to enlarge a sect—not that they may be spoken of with praise as the champions of the cross—not to write diaries and journals, with their secret prayers made to be printed—not that they may be remembered 'in the Society's report:'—but from pure love to God; evincing that love by their holy lives and by loving and doing good to their fellow creatures to the extent of the abilities with which that God has blessed them. With such men for missionaries we need not fear to indulge the missionary spirit. We cannot do too much. We may, and if we do not do what we can, we shall do too little.'

There are many who are glad to read the account of any plan that is found to answer the important ends proposed by this Association; and this communication is sent to the Register in the hope that it will meet the eye of such, and afford them some interest. H. A. M.

(From the Sunday School Teacher)

BOSTON FEMALE ASYLUM.

This excellent institution was founded thirty-eight years since. Early in 1800, Mrs Hannah Stillman and several other ladies of Boston formed the design of establishing an asylum for female children. The records of the institution have been regularly kept to the present day. I have lately had an opportunity to read them, and I do not know that I ever read anything more pleasant or interesting. The first volume opens with the beautiful text from Job 29: 11, 12, 13. '*When the ear heard me then it blessed me; and when the eye saw me, then it gave witness to me. Because I delivered the poor that cried, and the fatherless, and him who had none to help him. The blessing of him who was ready to perish came upon me.*' An appeal is then made in behalf of the new charity in these words, 'Those who are acquainted with the condition of the poor, must know that many female orphans suffer for want of patronage. Notwithstanding the care taken of them by the town, much may still be done for them. May the ladies of Boston be stimulated to rescue some of the many from the wretchedness too common to the poor. To them the appeal is made, and from them relief is wished. Can *virtue*, can *talents*, can *wealth*, be employed in a more laudable way? Females will sympathise, especially with the suffering of their own sex, when unprotected by parents or friends. Are there not many among us, the children of presperity, who wish to lay the foundation of an institution, which at some future period, may prove an extensive blessing to thousands of unfortunate females? To the benevolent heart how delightful the prospect!'

The appeal was not made in vain. The subscription was fixed at three dollars a year. One hundred subscribers were obtained at first. The number rapidly increased. Upwards of three hundred and fifty names are embraced in the list to be found in the first record book. One reads such a list with emotion. Here are the names of those who begun a good work on earth thirty eight years ago. The places that knew them, now know them no more. How few of the number remain with the living! But as we read their names, have we not reason to hope that they are all now written in the book of life?

The first meeting of the society was held on the 26th of September, 1800. It had already been stated that the design was 'to raise funds for the benefit of *female orphan* children, from *three* to *ten* years of age. To board them with some capable discreet woman who shall teach them to read, write, sew, and do all kinds of domestic business, until they shall be old enough to be placed in virtuous families.' Measures were taken to carry this into effect. Several orphans had been offered. The ladies determined to commence immediately and upon a plan of the strictest economy. At the close of the first meeting, 'Mrs Mason in an affectionate manner thanked the ladies fer forming the Boston Female Asylum at her house; and requested they would consider it as their own till their funds enabled them to provide one more suitable for their meetings. Mrs Dr Stillman thanked Mrs Mason in the name of the society for her great goodness, and cheerfully accepted her polite offer.'

At the meeting in October, a governess was selected, who was to hire a house suitable for the purpose, and take charge of the children. The first girl was admitted to the asylum. And notice was sent to the Gazette, that the managers were ready to receive a number of female orphans.

In September, 1801, the first anniversary was celebrated. Dr Stillman delivered the sermon; and a contribution of five hundred dollars was taken. This was a large sum in those days. Twelve children who had been supported by the institution were present in the church. The asylum was now fairly established. It has ever since continued to prosper. When Dr Stillman replied to the ladies, that he would preach the first sermon, he added that he doubted not that 'an institution founded on the benevolent affections would like the snow-ball accumulate in its progress and become of extensive utility and of great public importance.' This was prophecy. And it has been fulfilled.

Dr Smith offered his services as physician, with all medicines the children might need, the first year, free of expense. Dr James Jackson afterwards followed this example. The practice continues to the present day.

Books, clothes and food, were presented for the use of the children, and a thousand offers of assistance were made from time to time.

Valuable donations of money were received. Nor were these from persons in Boston alone. Charitable individuals in other parts of the state and distant parts of the world, united to aid the rising institution. I wish I had room to copy some of the letters that were received from abroad, often with large sums conveyed in them, and always breathing the best wishes.

A pew was provided for the young flock the first year in the Hollis Street church by the parish. They continued to occupy it till their removal to another part of the town. Seats have been readily offered them wherever the managers have wished them to attend.

In 1802, nine thousand dollars were given by the gentlemen of Boston, to provide a house for the establishment.

The ladies proceeded to hire a building to be occupied as an asylum. The first house they engaged, was in Pleasant Street. It is singular that the institution for the Blind and the first infant school in Boston were also opened in this street. To the eye of charity its name is truly *Pleasant*.

In 1803, the institution was incorporated by the State. In 1808, the number of children had increased so much that the managers engaged the services of a governess and assistant, and made arrangement to furnish and supply the house through their own committees, that the matron might have more time to devote to the children. Individuals were requested to contribute such articles of furniture, bedding, &c. as were required. And a bountiful supply was soon afforded. The institution continued to be liberally supported. A sermon was delivered each year in its behalf upon the anniversary, and various donations were received. Both old and young took an interest in the good work. A pleasant anecdote was related to the managers at one of their meetings in 1808. A little girl, nine years old, took twelve cents out of her drawer at home and came to attend the anniversary. As she sat listening to the sermon she felt sorry that she had not brought more money with her. When the box was sent round she put in all she had. As she rose to go home the thought still dwelt upon her mind that she ought to have given more. On leaving the church she found a twenty cent piece upon the sidewalk, which she supposed had been dropped by some one who intended it as a contribution. When she reached home she added a dollar of her own to it, and sent them both to the asylum.

The preacher she heard was the excellent Dr Freeman, who was remarkably fond of children and always attentive to them. All his sermons were so simple and clear, that a child might understand them. Perhaps, these reasons will account for the effect in part. Still the institution itself was well calculated to engage the interest of a child.

Some years after this a Juvenile Association of young ladies was formed to assist the orphans.

In 1811, the estate was purchased, at the corner of Essex and Lincoln Streets, which has since been occupied by the asylum. In July, 1812, notice was given to the ladies that one of the girls they had bound out had become of age. She was one of the first orphans admitted. She expressed the warmest thanks to the managers for the motherly care they had taken of her ever since she was five years years old. She sent word to them that the first use she should make of her own property would be to give a portion of it to the asylum, and added that she was now ready, to become a subscriber, if it would be agreeable to the ladies. Her name was most cheerfully placed upon the list. Five other orphans have since followed her example and enrolled themselves among the supporters of an institution that afforded them a home in the day of their loneliness and want '*Her children arise up and call her blessed.*'

And now let me close this sketch with a few words upon the present state of the asylum.

The house the children occupy has been altered and enlarged from time to time. It contains a parlor for the manager's meetings; another for the matron; a large kitchen, a dining-room, and a number of bed-rooms, with one that is called the hospital, for the orphans. The whole is perfectly clean and neat. A new building has been added, within a few years, in which is an excellent school-room. There are, besides, two yards for the girls to play in, and a garden in front of the house.

The children are dressed in a plain, neat uniform. When they are together, they look so much alike, that a little girl, who had been watching them for some time one day, asked me, '*Why! Sir, are these girls all sisters?*'

Their food is simple, good, and abundant. The girls live so regularly, that the physician is hardly called upon once a year.

The hospital room is less used than any other room in the house. It is empty for months together. Many a mother, who has but one or two children, would be glad to have them enjoy the same health that this family of seventy girls is blessed with. She may have it so, if she will but treat her children as simply and properly as the orphans are treated. They have no sugar-plums, candy, or cake; nor do they want them. They are plentifully supplied with better things, which they have learned to love. The children attend Sunday School and Church at Chauncy place. All their other instruction is received within their own walls. The first year the asylum was opened, the girls, who were old enough, were admitted to Master Webb's writing school at the south end. They continued to attend the public schools till arrangements were made to afford them a school at home. The teachers at the town schools were very attentive to them. Master Webb was so much interested in them, that, at his death, he left five hundred dollars to the Institution. The girls are taught to read, spell, sew, and knit. They generally leave the asylum before they are old enough to write or cypher much. They learn, also, to sing songs and hymns. And the oldest take their turns at work in the kitchen and about the house, so that they may acquire some knowledge of domestic duties. The whole course of instruction is well adapted to make them good and useful women.

Once a month visitors and friends are admitted to the asylum for a few hours. It is a happy day for those of the children who have a parent, or brother, or other relation living. At such a time, as one person after another opens the gate, the orphans all hurry across the yard to see, as they say, '*whose friend* has come now?' The girls who have no such *friends* to call upon them, are often sent out to visit some kind person who will be glad to see them.

Once a month, also, the managers meet at the asylum. Some of the ladies look in upon the children every week, and almost every day.

The subscribers and friends have their annual meeting in September. The sermon has been omitted of late years. The meeting takes place at the asylum. The children go through with a few exercises, and sing some of their songs. Those of them that have not been baptised, receive that rite from the hands of their pastor, Dr Frothingham. And a thousand little articles, the orphans have made through the year, are offered for sale. Their knitting is beautiful. I wish I could show you some of their little doll-stockings, that have been knit upon pins. Their sewing, too is excellent. And they make very pretty rag carpets. It is delightful to see the table loaded with the specimens of their industry and skill. I wish all girls of their age were able to exhibit such pieces of work at the end of each year.

At eleven years of age, the girls are bound out to service, in the best places the ladies can select; and after that the managers continue to see that they are well treated.

The asylum deserves all the favor it has received. Let us hope that it will long continue an object of strong and increasing favor. The more aid it receives, the more good it can do. Since it began, it has sheltered three hundred and seventy five orphans in its bosom. Thirteen, only, have died in the house in thirty eight years. There are now seventy in the institution; and there are others who would be glad to enter. When Mr Buckminster preached the anniversary sermon, his text was, '*Help those women.*' Let us remember it.

In writing this account, I have hoped that it might induce my young readers to form an early purpose to become the friends of the poor and fatherless. Let us all do what we can to bring about the time when every orphan in the land shall have reason to say, '*When my father and my mother forsake me, then the Lord will take me up.*'

I shall be happy to notice some of our other benevolent institutions hereafter. C. F. B.

TWO PREACHERS.

In the London Congregational Magazine for August, 1838, is the following *edifying* narrative; part of the article entitled 'Reminiscences of America.'

'I was amused with the account which an Episcopal Minister gave me of a visit of some days which he paid to one of his Baptist Brethren. Towards the end of the week the Baptist preacher requested his visitor to preach for him on the following Sabbath, to which, free from all fetters, his brother at once agreed; but on the Sabbath morning he thought he could discover in the countenance of his friend and host that something was troubling him. His anxiety was soon relieved by his host informing him, that that day was a Sabbath on which they were wont to commemorate the Savior's dying love; and though he rejoiced to have it in his power to invite him to his pulpit, yet not considering him *baptized*, he could not invite him to join them in observing the ordinance of the Supper. 'O!' said the Episcopalian, 'do not let that distress you; perhaps, you are not aware that, being an Episcopalian, I do not consider you *ordained*, and therefore could not receive the Supper at your hand.' *Each was amused with the other's scruples!* The Episcopalian preached, at the close of the sermon left the pulpit, and retired to a corner of the meeting house, while the members of the Church proceeded to the observance of the Supper, which was administered by the pastor of the Church, who considered it necessary to state the reasons of both ministers for the apparently singular conduct of the stranger, expressing his regret that there should be such divisions in the Church. When they were seated at dinner, the subject was resumed, the Baptist enquiring, 'How is it that you will not allow me to be *ordained?*' To which the Episcopalian replied, 'How is it that you will not allow me to be *baptized?*' To which the Baptist answered, 'Well, I see *the one is just as bad as the other!*'
—Christian Intelligencer.

COLLEGES.

At the recent commencements of the colleges in the United States, the first degree in the Arts was conferred as follows, viz:

University of Pennsylvania,	22	graduates,
Union College,	92	"
Hamilton do	20	"
Harvard do	65	"
Amherst do	42	"
Waterville do	14	"
Yale do	68	"
Middlebury do	43	"
Dickinson do	13	"
Princeton do	75	"
Wesleyan University,	26	"
Bowdoin College,	29	"
Geneva do	2	"
Rutgers do	14	"
Dartmouth do	42	"
Washington (Conn.)	12	"
New York University,	12	"
University of Vermont,	27	"
Brown University,	30	"
Kenyon College,	5	"
Augusta do	11	"
Pennsylvania do	6	"
Miami University,	21	"

Presbyterian.

BIBLES.—The Queen's printers' committee have reported that the patent, which expires in July next, should not be renewed; that Bibles and Psalm-books should be printed by the Scottish universities, the general assembly, and by all others who can find security for the purity of the text, and obtain the Queen's license; and that a free introduction of Bibles and Psalm-books should be allowed from the press of the English universities, in order that a complete, fair, and useful competition may be maintained.—*Scotsman.*

[From a Methodist Episcopal Missionary in Brazil.]

BIBLE IN BRAZIL.

Rio de Janeiro, 15th June,

My Dear Sir,—I hasten to acknowledge with sincere gratitude to God and to you, the arrival of the 70 Bibles and 25 Testaments, all in good condition.

I think I stated in my last that there was evidently an increasing desire among the people for the Scriptures. After it became known that I had them, my house was literally full of applicants from morning until evening for three days; during which time I distributed rising three hundred. And when they were all gone, I could satisfy them only by assuring them I should have more soon. A large number went into the schools, to be used as school books by the children and youth, in more respects than one, the future hope of this great country. It is not necessary to speculate or predict the end of this great work. It is enough for us to know, that the Bible, the *naked* Bible, has been owned by its Divine Author in all ages and among all nations, wherever it has been sent, and savingly blessed to numbers unknown, except to himself; and also, that he has said, 'My word shall not return unto me void.'

My dear sir, allow me to repeat it again, we are thankful to God and to you for the liberal donation we have received, and beg you will not think us imprudent if we ask. And what are seventy Bibles and twenty five Testaments among so many? It is said the population of that empire exceeds five millions. How many of these would receive a Bible is impossible to say, but there can be no doubt scores and hundreds, and I believe, thousands, would rejoice to receive it to-day. Suppose one in twenty would receive it if they could get it, then 250,000 are now wanted,—or one in fifty, then 100,000,—or one in a hundred, then 50,000,—or one in two hundred, then 25,000.—or one in five hundred, then 10,000,—or even one in a thousand, then 5,000 are now wanted. The country is now open for their reception, as for all other books. Infidels are improving their opportunity. The door may be closed, and closed for ever! The people, at least some, want the Bible, and Protestants must give it them, or they will live and die without it, as they have done in all time past. In view of the whole subject, we have felt, and still feel, great solicitude what we shall do. Can the American Bible Society furnish us with what we want? Shall we depend upon *it* exclusively, or shall we apply to the British Foreign Bible Society for aid? The earliest reply is respectfully solicited, which will enable us to make definite arrangements for the future prosecution of this great work.

It is true we are meeting, and expect to meet warm and determined opposition, especially from the padres. Every thing that is vile and slanderous is said against Protestants in general, and us in particular. Protestantism, they say, originated in hypocrisy, treachery, sacrilege, and blood. Luther, Calvin, Wickliff, and others of glorious fame, are represented as worse than highway robbers. Bible Societies have sent millions of Bibles out into the world, and they fear they have sent as many or more souls to hell. And we, the missionaries, only want to put Bibles and Tracts into the hands of the people to read and judge for themselves, and thus destroy Catholicism and the nation. They have called loudly upon the government to examine our books and do their duty. But, through grace, none of these things move us. We are determined, the Lord being our helper, to work while the day lasts. You are, probably, already aware that there is a large number of French in Rio. I have distributed fifty or more Testaments and Bibles with several thousand Tracts, among them. I now have neither. Will it be practicable for you to send us a quantity? We are desirous to do good to all we meet. I wrote to a principal German gentleman at St. Catherine's respecting the Bibles you sent to my care, but have not received any answer;—if I do not soon, I shall write again. The Tracts designed for them I have distributed here, which were well received by the Germans; in which I hope I did right.

Hoping to hear from you soon, I beg to remain, Yours, &c.

JUSTIN SPAULDING.

For the Register and Observer.

THE PILGRIM'S PROGRESS FROM THIS TO A BETTER COUNTRY.

Our pilgrims find a man at the cross by the name of Excitable, with whom Holdfast has much interesting conversation.

Thus far our pilgrims travelled from the house of the Interpreter 'taking sweet counsel together to their mutual comfort and encouragement; nor did any event occur to interrupt their progress and profitable discourse, save that Holdfast, from perhaps too highly excited zeal, and overweening confidence in relation to his interesting cause, caught several trips which, disturbing his balance, brought him almost to the ground; and Pauper, from drowsiness, several times staggered, and nearly, or quite sallied out of his path. Nor did either fail in a friendly manner, to remind the other of his fault, and ingenuously to confess his own. Thus, like good and affectionate fellow travellers, they fell not out by the way, but established each others goings. Now I saw that they had arrived at a place somewhat ascending, and upon that place stood a Cross, and a little below, in the bottom, a sepulchre. Here, said Holdfast, his burden loosed from off the shoulders of Bunyan's Christian, and fell from off his back, and tumbled till it came to the mouth of the sepulchre, where it fell in. Here also stood a man gazing at the cross, with his back towards them. When they had come up to him, after suitable salutations, Holdfast respectfully asked why he so intently gazed at the cross, whence he came, and whither he was going? The man whose name was *Excitable*, thus replied:

Excitable. I stand here contemplating this blessed cross, agreeably to the directions of *Wordman* and others, the ministers of the town of Revival, whence I came, and of other towns in the vicinity; and am now on my pilgrimage to a better country, that is, an heavenly; and if you, Sir, and your companion are travelling thither, I shall be glad to be your company keeper.

Holdfast. If we can so far agree as to walk pleasantly and profitably together, your company will be very acceptable to us.

E. If you hold the doctrines and efficacy of the cross, I doubt not our companionship will be both pleasant and profitable.

H. I trust, Sir, that the doctrines of the cross are not a stumbling block either to my companion, or myself. We profess a belief in, and a cordial attachment to them. In these doctrines and the divine author of them, we glory, and through them, by the mercy of God, we hope to arrive at the heavenly country. But whether our views of the doctrines in question coincide with yours, we have yet to learn. Will you be so obliging, Sir, as give us your views of those doctrines, and what Wordman said to you about coming to the cross?

E. Most willingly will I comply with your request. Pilgrims ought always to be ready to communicate, and to be helpers of each others joy.

Not long since, a great and glorious work of God in Revival, my native town, took place, when many champions, valiant for the true doctrines of the cross, came to the place and labored more abundantly among the people day after day, and evening after evening, who said that they were willing to spend and be spent, if they could but save a single soul from hell. Such was their zeal and engagedness in proclaiming the terrors of the Lord, that it sometimes seemed as if the pulpit could not contain them. They lifted up their voices like a trumpet, in representing God as a being of vindictive justice, as awakening his wrath to thrust their impenitent hearers into the abyss of a torturing hell, which was opening its tremendous jaws ready to receive, and close upon them. Their labors of love were wonderfully successful. Many were soon struck under deep conviction. They were filled with fear and trembling; and anxiously inquired what they should do to escape the burning wrath of an avenging God. These holy champions, (some of whom, I verily believe, were inspired men*) when they had filled the minds of the convicted with agonizing dread, urged them to flee immediately to the foot of the cross, where they would find the once crucified Savior, with bowels of tender compassion yearning towards them, and with inviting and outstretched arms of mercy ready to receive them. Thus go to Christ, they vehemently cried, and throw yourselves at the foot of the cross, and he will receive you into the arms of his love, pardon your sins; wash your polluted souls white in his precious and cleansing blood. O! how encouraging were these instructive and seasonable words to distressed, guilty souls under the wrath of a frowning God.

H. Did they not direct you to go to God the Father and penitently ask pardon of Him?

E. I believe that they sometimes did; but, generally, to go to Christ. They represented the Father, as a being so full of anger and vengeance, that the deeply convicted thought but little about looking to Him for mercy. But Jesus Christ they represented as an all compassionate *Savior*, and as willing, and mighty to save. To him they principally directed my attention, and the attention of other burdened sinners. They moreover invited and urged us, at times, to separate ourselves from our stupid neighbors, friends, and relations, who were not seeking a better country, and to take what they

* No Fiction.

called *anxious seats*. Besides, those in the assembly who were in a *converted state*, aided them by persuading, and almost compelling us, to take the seats, that they might be *filled*. When we were thus separated, the most fervent and impressive prayers were offered, particularly and almost exclusively in our behalf; and those prayers were wonderfully available; and were followed by not less efficacious addresses.

H. What was the general character of those addresses?

E. They referred to the wonderful love of Christ—his melting compassion in dying in the room, or instead of poor helpless sinners, his perfect willingness and ardent desire to save their precious souls from that dreadful hell, into which an angry God was about to plunge them. To escape from that awful doom, they, in the most impassioned manner, urged us to flee immediately to Jesus, and to postrate ourselves at the foot of his cross, as I have before observed.

H. And did your compassionate and inspired instructers tell you what they meant by fleeing to Jesus?

E. I do not distinctly recollect all they said upon the subject; but I well remember that they told us that we must go to him, guilty, filthy, just as we were, and make an appropriating use of his spotless and all-perfect righteousness.

H. Did you understand them to say that you must thus go to Christ in order to obtain pardon and cleansing, or that you could go to him while you remained in a state of impenitent and unpardoned guilt?

E. Certainly. To the penitent and pardoned soul—to the soul already clothed with the righteousness of Christ, there can be no necessity to go to him; for a person of that description is already possessed of what he needs.

H. Let it for the present be admitted that the direction given you was both correct and intelligible. Yet permit me to ask—have you successfully followed it?

E. Do you think that in my terrible situation, on the very brink of hell, I should have hesitated a moment what course to take? I immediately girded up my loins, turned my back upon the world, and heavy-laden as I was, I hastened hither with all possible speed.

H. Did you call at the mansion on Mount Initiation, and at the house of the Interpreter?

E. Not I. The avenger of blood was behind me, and at my heels. I dared not halt or slacken my pace, till I arrived at this blessed place of refuge—this consecrated ground of safety.

H. The edifices which I mentioned were built for the use and edification,—the comfort and safety of pilgrims. I cannot but wonder that you should have passed them without calling. Had you made but a short visit at those houses you would, if a good pilgrim, have been received with the most cordial welcome. You would also have seen, and heard, and received the most needful and excellent things—things not to be dispensed with.

E. I have followed the direction of my teachers, which I doubt not was correct, and the best that could have been given; and truly glad am I, that I was so wise as to hearken to it, as it has brought me to see, and hear, and realize better things, than either the mansion upon the Mount, or the house of the Interpreter could have afforded me.

H. Better things! what are they?

E. What thing in the universe is equal to this cross, which, although lightly esteemed by the self-righteous, and the infidel, is the subject of my highest admiration and glorying. But this is not all that I have seen. On my arrival here, a poor burdened sinner, I saw, or seemed to see my dear Savior nailed to that hallowed wood. A benignant smile beamed upon me from his heavenly face; and a glow of affection, melted my stubborn heart. But O! how shall I express the estatic emotions of my soul when, pronouncing my sins forgiven, he miraculously descended from the cross—loosed the heavy burden from my back, and embraced me with the arms of his love. Overcome with joy, I fainted and fell prostrate to the earth. On recovering from that situation, behold three shining ones came to me, and saluted me with Peace be unto thee! So the first said to me, Be of good cheer; the second stripped me of my rags, and clothed me with change of raiment; the third set a mark upon my forehead, and gave me a roll with a seal upon it, which he bid me look upon, and that I should give it in at the celestial gate. So they went their way.

H. Did all these things really happen to you?

E. Perhaps not in a strictly literal sense. It appeared to me, however, that the things which I have related were as clearly seen by my eyes, and as distinctly heard by my ears, as I now see your persons and hear your voice. Nor do I doubt that the Divine hand and counsel were immediately concerned in the whole wonderful scene, which I have just witnessed, and from which I have received assurance that my sins are forgiven; and, that I have become an heir to an eternal weight of glory, in that better country to which I am travelling. I now fully believe that Christ is my Savior, for I feel pardon in his blood, and a release of my guilt and burden. But of this I felt nothing till I came to the cross, and rested all my hopes upon it. Here I have been clothed with the righteousness of Christ. And here have I found wonderful joy and peace in believing.

H. What am I to understand by your being clothed with the righteousness of Christ, that his righteousness has become yours?

E. The righteousness of Christ, Sir, if not strictly my own righteousness, is, by imputation, accounted to me for righteousness so far, and in such a sense, as to be equally available to my justification, as my personal righteousness would be, were it as perfect as that of Christ.

H. What do you mean by the righteousness of Christ? the whole tenor of his holy life, together with his sufferings and death?

E. That, Sir, is my meaning. And upon that righteousness imputed to unworthy me, do I place my sole dependance, as the meritorious ground of my justification in the sight of God. Those who deny Christ's righteousness as the matter of the sinner's justification, never saw the purity of the Divine law, nor their own nakedness; nor ever abhorred the filthy rags of their own righteousness.

(To be continued.)

Constantine, when he was chosen Emperor, found several Christians in office, and issued an edict, requiring them to renounce their faith, or quit their places. Most of them gave up their offices, to preserve their conscience; but some cringed and renounced Christianity. When the Emperor had thus made full proof of their dispositions and characters, he removed all who thus basely complied with his supposed wishes, and retained the others, saying, 'that those who would desert or deny their Divine Master, would desert *him* and were not worthy his confidence.'

THE PIRATE AND THE DOVE.

The following interesting fact is related by Audubon in his Ornithological Biography. In speaking of the Zenaida dove he says—'A man who was once a pirate assured me that several times, while at certain wells dug in the burning shelly sands of a well-known key, which must be here nameless, the soft and melancholy cry of the doves awoke in his breast feelings which had long slumbered, melted his heart to repentance, and caused him to linger at the spot in a state of mind which he only who compares the wretchedness of guilt within him with the happiness of former innocence, can truly feel. He said he never left the place without increased fears of futurity, associated as he was, although I believe by force, with a band of the most desperate villains that ever annoyed the navigation of the Florida coast. So deeply moved was he by the notes of any bird, and especially by those of a dove, the only soothing sounds he ever heard during his life of horrors, that through these plaintive notes, and them alone, he was induced to escape from his vessel, abandon his turbulent companions, and return to a family deploring his absence. After paying a parting visit to those wells, and listening once more to the cooings of the Zenaida dove, he poured out his soul in supplications for mercy, and once more became what one has said to be, 'the noblest work of God,' an honest man. His escape was effected amidst difficulties and dangers; but no danger seemed to him to be comparable with the danger of one living in the violation of human and divine laws; and now he lives in peace in the midst of his friends.'—*Sailor's Magazine.*

FOR THE REGISTER AND OBSERVER.

CHRISTIAN PRINCIPLES.

If young men knew the importance of early imbibing Christian principles as they enter upon the stage of manhood, many there would be who would terminate in peace a life of happiness and prosperity, that otherwise die regardless of a future state, after having passed through this life without that consolation. There is no business or profession, that Christian principles will not elevate. If a young man at an early day decides that he will attend to the salvation of his soul, as well as to the wants of his body, and in all his conversation and doings with men, shows on what ground he acts, he will soon reap the benefit of such a course, by the esteem and confidence he will gain among his fellow men. There is no sin in striving to be rich, if in seeking riches he does not sacrifice his principles of Christianity, and the character of an honest man. Riches are desirable, for with them much good can be done; and what greater pleasure is there than to be able to help the poor, and needy, the orphan, and widow. The love of gain stimulates the young man to be industrious and to persevere; it is as a beacon light that he sees before him and strives to gain; and all this can be done, and still when the end is accomplished he can look back and say, 'I have through life been guided by Christian principles and am an honest man.'

Look at the happy fireside of the family that have been early taught the value and beauty of a religious character and an upright life. Reader did you ever visit a home the head of which was a Christian, and see around him his song and daughters, growing up with their minds fully impressed with the all important subject? Lo! at eve, the group are gathered together, their young hearts happy and their eyes sparkling with joy and love, while their father, who although the hand of time has caused grey hairs to spread on his temples, has yet a strong and soft voice left, reads to them the evening prayer and impresses on their minds the sacred and salutary lessons of love to God, and obedience to his commandments. How harmoniously they live! How peacefully they die!

Reader, did you ever visit the unnappy fireside of a family, the head of which has led an irreligious life, wasting his time and money in vain display and dissipation, regardless of the education of his children, letting them do and act as if there was no responsibility resting on him, early to instruct them in the ways of truth and righteousness; the rising sun finding him sleeping away the last night's dissipation, and the setting sun finding him beginning his nightly carousals? What disorder, what discord, what misery!

Contrast the situation of the two families, (as faintly as the pictures are here drawn,) and who would not say, rich or poor, I will no longer delay being a Christian; for I plainly see that without Christian principles there is no security for enjoyment in life, no foundation for domestic union, no comfort in the prospect of dissolution. P.

Buffalo, Sept. 1838.

FOR CHILDREN.—'I ONLY SAID SO.'

'Now, Sarah Anne,' said Alphonso, looking manfully, I'll cut your head off.'

Sarah Anne began to cry. 'Alphonso,' I said, 'why do you talk in that naughty manner?'

'Please, governess, I didn't mean to do it,' said the child; 'I only said so.'

'But,' I replied, 'it was telling a story, then; and that was very wicked indeed.'

'I only said so.' These words still occupied my thoughts, for some time after the above occurrence. I know many people that 'only say so;' they say things they do not mean and think it no harm. But is it no harm to utter an untruth? Is it no harm to say what we know is false? I remember when I was a child, being very much frightened at a man who lived near my mother's, who always threatened to pinch my nose off. Now, he never did it, but he often pretended to do it; and whenever I saw him coming, I used to run away. My sisters would sometimes try to convince me that he 'only said so;' and have often tried to hold me when they saw the man coming, to prove to me that he did not intend to hurt me, but in vain; I was afraid of that man until I likewise grew old enough to understand 'only said so.'

But I hope my young readers never tell stories under the cover of 'only said so.' I assure you, my dear children, it is offensive in the eyes of God; he declares, 'lying lips are an abomination unto the Lord,' and what is lying? Is it not to say what you know to be false? How vain, then, to think to excuse yourself with, 'only said so!'

OLD HUMPHREY ON OLD HOUSES.

Most people like to look at new houses, especially if they have any thing remarkable about them: now I like to look at an old house. As to a new house whether it be of brick or stone, lofty or low, the builder himself does not know who will inhabit it. 'Many a slip 'tween the cup and lip;' says the proverb; and many a man, who has a broad house built for him, lies in a very narrow one by the time it is completed. Yes! as to every new house, who shall say if it will be the mansion of joy or the habitation of sorrow? Who will venture to guess if its inhabitants will walk in the way that leadeth to eternal life, or hurry along the downward road to destruction?

An old house is a text, nay, may prove a sermon to a reflecting old man, on the instability of earthly things. He regards the broken tiles, the tottering chimneys, the cracked window-panes, the mouldering walls, and the shattered doors, hanging down on their rusty hinges; and, as his eye wanders over the desolate tenement, his thoughts turn to the crazy habitation, his own body, and he sighs as he passes on, 'In spite of patching and plastering, the house must come down at last.'

What a world of pains are taken to hide the ravages of time! An old house is often made to look like a new one, but it's an old house, my friends, after all. What if you do paint it with fresh paint, and point it with new-made morter—will pointing and painting raise up the stooping walls, and strengthen the rotten timbers? No! no! Your plans and contrivances will only answer for a time; do what you will, the old house must come down at last.

I have heard of sad accidents occurring when the tenants of old houses have been careless in keeping them in repair, and especially when they have neglected to take warning by the bowing walls and decaying beams, that the building was about to come down altogether. Many have begun repairing too late, and some have been buried in the ruins of their own habitations. It is much the same—no, it is much worse, when, reckless of our lives, or regardless of our health, we needlessly run into danger, or live in an irregular manner, thereby injuring our health; but what fearful consequences follow when an aged and infirm person still calculates on a long life! When the hair turning grey, the furrowed brow, the loss of teeth, the dim eye, the weakly voice, and the faltering step, are all disregarded, till death, like a sweeping tempest, suddenly smites and shakes down the time-worn tenement. My aged friends, do you think of these things? You have had a long lease of it, but for all that the old house must come down at last.

These crazy tenements of ours are but ticklish property, for though they are tenanted by immortal souls, there is no security for their enduring even an hour. We cannot make them proof against fire and water; nor insure them against plague, pestilence, or famine, battle, murder, or sudden death. How easy it is to talk of these things to others, and how hard to bring them home to ourselves. We speak well and act ill. We pass ourselves off for wise men, when we know that we are very fools. But whether we think or act wisely or weakly, time moves along, and takes us along with it.

Every day I feel more and more that I am an old man, and that though the time may be delayed a little longer, my remaining strength must pass away. Yes! yes! It is a sure and a certain thing that the old house must come down at last.

When I rise in the morning, my cough at times troubles me sadly. My appetite is not what it once was. When I walk abroad, my gait is slower than it used to be, and if I drop my stick, I pick it up gently. When I sit down to read, I am fonder than I used to be of a large print, and my spectacles slide a little further down my nose. I love quietness better than bustle. At night, too, my chamber candlestick is taken up half an hour earlier than it was last year. In short, though I am blest, on the whole, with good health, and pass for a hale, hearty old man, I do feel, as I said before, getting older every day, and the truth oftener comes into my mind, 'Have a care, Humphrey, for you have had many warnings; and so sure as you have had them, the old house will come down at last.'

Do not suppose my old friends, that because I thus speak, I am over-anxious for you to lose time in beautifying or repairing your weather-beaten habitations. It is not the tenement, but the tenant, that I wish you to be looking after; and if I begin by drawing your attention to the body, it is only that I may end by leading you to the preservation of the soul.

Not that I purpose to weary you with my reflections. No! I wish to call forth your own: for one of your own reflections on this subject will be more useful to you than ten of mine. An hour's secret communion with your own heart will do you more good than listening to me for a whole day. I want to wind you up and set you going like a watch; and when I have done that, I may safely leave you to yourselves.

Remember, then, that when the old house falls the tenant has to look out for another habitation. Have you fixed upon yours? Is it built on the sands by the seashore, or on a rock? When the floods rise, and the rains beat upon it, will it stand or fall? Is it a poor, perishing, earthly abode, that will soon pass away, or a building not made with hands eternal in the heavens?

If you have thought of these things, you have acted wisely; and if you have not, think of them now; consult the wise Master Builder, and then, though the old house must come down at last, you will be received into new and everlasting habitations.

One of the English papers relates the following singular anecdote of Telford, the architect of the celebrated Menai Bridge, and the discoverer of the suspension principle: We have been assured of the truth of the following singular anecdote of Telford, the great architect of the bridge, whose monument it has been well said, 'hangs over the Menai Straits.' A small cottage had been fitted up for his (Telford's) use, and on the day on which the hopes and expectations of his life were to be realized or blighted, when the first chain was to be fixed connecting the two shores together: when thousands had assembled to witness the scene, and, as the time approached, were watching in breathless silence, Telford, unable to bear it any longer, and utterly incapable from agitation, to give orders, retired to the little cottage, and there with blinds down, awaited the result. At the appointed hour, slowly but securely, the immense chain rose from the raft, and the bolt was fixed. A long and long-continued huzza from the multitude told the event to the happy Telford; and when the narrator of this incident entered the cottage, Telford was on his knees returning thanks to God for the fulfilment thus far of the grand scheme of his life.'

MANUFACTURE AND USE OF INTOXICATING LIQUORS IN SMYRNA.

Having occasion year before last, in the month of September, to pass frequently between Smyrna and Boojah, a village about four miles distant, my attention was strongly attracted to the droves of camels, which almost blocked up the road, on their way to the city. They seemed to amount to thousands, and their loads were almost uniformly the same. In immense baskets fastened upon their backs, and giving to their appearance, already imposing from their huge size, a formidable aspect, they were carrying grapes to the Smyrna market. Large bells suspended to their saddles, to which their slow gait gave a measured, solemn sound, deepened the impression of the scene, and considering these fruits of the fertile Ionia, as destined for some foreign and less genial clime, I often said to myself, here one may feel and realize something of the grandeur, the sublimity of commerce. The last year, in the same month, I occupied a room in Mr Adger's house, which is in the outskirts of the city, on the same road; and night and day the same sound of camels' bells intermitted not, while in attempting to walk through the narrow streets, I found them often completely impassable, by reason of the number of these huge beasts of burden. Indeed, in that season of the year, this is one of the most prominent things which the stranger finds to observe in Smyrna.

I now began to observe more closely the course of these 'ships of the desert,' and found them discharging their cargoes at the wide doors of certain large stone buildings, having a solidity of structure which indicated wealth, and yet blackened and filthy in a manner which made their appearance quite unique. Curiosity led me into them. At the door of each was invariably a bar-room, and sometimes farther in, a second, where, on the shelves, the different kinds of wine and of spirits displayed their enticing colors, and glasses on the counters invited the visitor to drink. Examining the premises farther, I discovered in one part a wine vat, and immense casks, fifteen and twenty feet high, standing on end for the juice of the grape to ferment in, in another a still, pouring fourth its limpid poison, in the form of *raki*; and in a third, casks of every size, piled tier above tier, containing the productions of the wine vat and the still. These three processes I invariably found united in the same establishment, the making of wine, the distilling of raki, and the retailing of both. My musings about the sublimity of commerce were soon at an end. What I had been admiring was the sublimity of the wine manufactory and the distillery, and the fruits of Ionia, instead of going to bless some distant clime, I found converted into poison for the ruin, temporal and eternal, of her own citizens.

In fact, inquiry soon satisfied me, that nearly all the grapes brought to market were converted into wine and spirit; and that most of these in addition to the amount imported, is consumed in Smyrna itself. I made up my mind to inquire fully into this matter; and for the purpose began to visit these establishments in course, that I might make statistical inquiries.

I traced their number to between thirty and thirty-five, all owned by Greeks, except two, which belong to the Jews, who drink wine only of their own manufacture. Wine is made from the grapes, and then from their skins and from raisins raki is distilled. This is the same that is called *arak* in Syria, and is the native brandy, tinctured with anniseed. I found one establishment making annually 800 barrels of wine and 200 of raki; a second 600 of wine and 150 of raki; a third 2,000 of wine and 300 of raki; a fourth 1,500 of wine and 150 of raki; and a fifth 2,500 of wine and 500 of raki. This last once belonged to the former English consul.

My informants were uniformly civil in answering my inquiries, but I found their information was often given without much care, and did not bear marks of exactness.

It occurred to me, that perfectly authentic information was probably within my reach. These taverns, as they are called, pay to government certain taxes, which are levied upon the quantity of grapes and raisins they consume, and are farmed out to an individual who happens to be an Armenian. To obtain access to such documents in Turkey requires time and a good deal of mediation. I applied for assistance in the matter, to my friend, Mr J. E. K. He persevered in his inquiries until he was able to return me the following answer to my questions.

'The Armenian who has the superintendence of the *miry* of grapes has been so kind as to bring me at last the following answer to your inquiries. 'As the grapes,' he says, 'are some years abundant, and others scarce, I will give you the account of this year, which is about the average. The manufacturing taverns are thirty-six in number, and never increase nor diminish. The quantity of grapes I have given them this year is 60,000 cantars; of raisins 12,000; to private houses 2,500 of grapes. The duty paid to government for grapes has been 205,000 piastres, and for raisins 45,000 piastres. The taverns also pay to government a duty which is also paid by every shop-keeper. It amounts to nearly 100,000 piastres.' The number of dram shops which are under these taverns,' continues K., 'he could not tell. They are not allowed to make wine and spirits, and, therefore, he has nothing to do with them. We may see by this account, that more than 40,000 cantars of wine, and 8,000 of raki, besides several other kinds of spirits and wine brought from foreign countries, are consumed annually by the third part of the inhabitants of Smyrna. And if the useless expense for those liquors does not amount to a very great sum, the crimes and wickedness caused by them are numberless.

This account is official. The estimate of 40,000 cantars of wine and 8,000 of raki is also from the Armenian officer. The cantar is about forty-four gallons. So that the number of gallons of wine annually made in Smyrna is 1,760,000 and of raki 383,000. The wholesale price of common wine is about fifty-six piastres the cantar, and of raki about 200; which makes a sum total of 3,840,000 piastres, or $171,555, and out of this government realizes $15,555. The consumption of these articles is chiefly among the christian and Jewish part of the population; and of these the Greeks consume by far the greatest quantity, in proportion to their numbers.

The amount of wickedness and crime occasioned by the consumption of such an amount of wine and spirits it would be impossible to estimate. Robberies and assassinations have been frequent within the last two years, and the perpetrators of them have been found to be among the frequenters of dram-shops. Drunkenness abounds, and stalks abroad in open day; especially on the Greek festivals will you find multitudes in the coffee and dram-shops, and walking through the streets, under the influence of intoxicating drinks. But my heart sickens with the subject and you must excuse me from pursuing it farther. I have said enough to give you some idea of one of the great obstacles which a missionary in Smyrna has to encounter.—*Missionary Herald.*

FOR THE REGISTER AND OBSERVER.

SOME USES OF SICKNESS.

Every one perceives that sickness in solemnizing the feelings of the sufferer and preparing his mind for the contemplation of death and eternity, more than repays the distress endured. But this effect is not or should not be confined to the sick person, but may be and often is as great on the friends who witness the suffering. And why should not the great lessons taught by pain and distress be learned as well from enduring? The lessons must be learned sooner or later, and if he, who is lying on the bed of pain and weariness, is led to meditate on his fitness for death, on his whole past life of usefulness or worthlessness, and thus is incited to a diligent use of the time left, shall not the friends who attend upon him have their thoughts carried back to their own condition? And though they may be less forcibly driven, as it were, to immediate preparation, yet are they not as strongly warned to use the longer tenure of life, which apparently is reserved for them, in such manner, as shall be a satisfaction to them, when brought into the same situation with their dying friends? If he who has but a few days to remain on earth sees the folly of a life spent in a trifling and valueless manner, and at length correctly estimates the purpose of life, and hastes to consecrate his remaining hours to making his peace with his conscience, the observer of his distress is directly and solemnly warned to devote not a few hours, but the remainer of life, years it may be, to the pursuit of worthy objects.

But perhaps the sick man is disabled by pain from fixing his thoughts for one moment on his spiritual interests; is not there a most distinct and urgent invitation given to the watching and distressed friend to lead a life of virtue, which will ensure *his* soul's peace, even though his death-bed, like that before him, should be the scene of all-absorbing pain, or worse, of wandering and delirium? No scene can be more full of warning than the death of one, whom we know to have neglected all preparation for eternity, and who now is hurrying into it without even the power of realizing or thinking of the wretchedness, which he has chosen, and must soon meet. Less affecting is his death, who sees clearly and fully the misery to be endured, and breaks forth into heart-piercing exclamations of sorrow.

Sickness, though it be not unto death, always give a solemn lesson, it is such a mocker of vain and boasting confidence, such a rebuker of arrogance and folly. The hearty and robust man with an iron constitution which has endured unmoved storm and wind and labor for years, prides himself on health, and in a day perhaps a fever is coursing in unchecked career through every vein, and soon instead of strength and activity, is the infant's helplessness. Week follows week, and pain succeeds pain, and at length the sick man begins to recover, and ventures abroad, and all who see him trembling on his cane, remembering him as he was, wonder at his change.

Sickness, though often disregarded, always shows itself to the thoughtful mind to be a messenger from Heaven, sometimes coming in woe and sorrow, sometimes all radiant with the light of immortal joy. What an invaluable privilege is it to witness the sickness of the trusting, happy Christian. He may be torn with distress, but every groan of bodily pain is succeeded by the sweet sound of resignation. The countenance may be distorted, but the smiles of faith and joy, though driven away for a moment, will return. The sickness and death of such persons must exert a hallowed influence on every observer. Has one been called to watch by the side of a Christian sinking away in consumption? He can testify to this influence, he can describe how night after night passed by, the hours only marked by the returns of extreme pain, while every now and then the sufferer whispered some word of comfort and encouragement. Or if the night have gone by without any words, he can tell how earnestly at the return of day the sufferer asked, 'have I murmured,' and when answered no, how sweetly she smiled and said, 'God is so good.'

But consumption is not the only messenger of the Deity to us. Disease is around us, of every form and degree, and perhaps the beauty of religion is more vividly presented to us in the conduct of one, who is suddenly and without warning attacked by a disease, which apparently can end only in death. The Christian sufferer, bound by many ties to life, and surrounded by dear friends, is startled and confused by the unexpected summons, but soon remembering from whom the messenger has come, she collects her scattered thoughts, and breathes forth the ever appropriate 'not my will but thine be done.' Now composed and calm she awaits the event, and friends almost forget the sadness of parting, in view of the Heaven already open to her.

Sickness always brings a lesson to us. Fatal or not, attended with gloom and misery, or brightened by happiness, it always tells us the same tale of shortness of life, of the wisdom of early preparation for death, and of the unceasing care of Providence. H. H. J.

CHRISTIANITY NURTURED IN THE BOSOM OF THE COMMON PEOPLE.

When Christianity first made its way into Rome, the imperial city was the seat of wealth, philosophy, and luxury. Absolute power was already established; and had the will of Claudius been gained, or the conscience of Messalina been roused, or the heart of Narcissus, once a slave, then prime minister, been touched by the recollections of his misfortunes, the sovereign power of the civilized world would have been moved. And did the apostle of divine truth make his appeal to them? Was his mission to the emperor and his minions? to the empress and her flatterers? to servile senators? to wealthy favorites? Paul preserves for us the names of the first converts; the Roman Mary and Junia; Julia and Nerea; and the beloved brethren. All plebian names, unknown to history. Greet them, he adds, that be of the household of Narcissus. Now every Roman household was a community of slaves. Narcissus himself, a freed-man, was the chief minister of the Roman empire; his ambition had left him no moments for the envoy from Calvary; the friends of St Paul were a freed-man's slaves. When God selected the channel by which Christianity should make its way in the city of Rome, and assuredly be carried forward to acknowledged supremacy in the Roman empire, he gave to the Apostle of the Gentiles favor in the household of Narcissus; he planted truth deep in the common soil. Had Christianity been received at court, it would have been stifled or corrupted by the prodigal vices of the age; it lived in the hearts of the common people; it sheltered itself against oppression in the catacombs and among tombs; it made misfortune its convert, and sorrow its companion, and labor its stay. It rested on a rock, for it rested on the people; it was gifted with immortality, for it struck root in the hearts of the million.

So completely was this greatest of all reforms carried forward in the vale of human life, that the great moral revolution, the great step of God's Providence in the education of the human race, was not observed by the Roman historians. Once indeed at this early period they are mentioned; for in the reign of Nero, the purity of Christianity being hateful to the corrupt, Nero had abandoned its professors to persecution. The Christians in Rome, in the darkness of midnight, were covered with pitch and set on fire to light the streets, and this singularity has been recorded by the Roman historian. But the system of the Christian morals, the religion which was to regenerate Humanity, which was the new birth of the human race, escaped all notice.

Paul, who was a Roman citizen, was beheaded, just outside of the walls of the eternal city; and Peter, who was a plebian, and could not claim the distinction of the axe and the block, was executed on the cross, with his head downwards to increase the pain and the indignity. Do you think the Roman emperor took notice of the names of these men, when he signed their death warrant? And yet, as they poured truth into the common mind, what series of kings, what lines of emperors can compare with them, in their influence on the destinies of mankind, in their powerful aid in promoting the progress of the human race?—*Boston Q. Rev.*

To the Editor of the Christian Register.

Dear Sir,—Near sunset Monday 2d of this October 1838, when in Bowdoin Square I passed three youngsters standing in seemingly pastime talk, of which I understood but this one emphatic and awful sentence, '*God damn my soul*,' on which I wrote the following sonnet. Human hearts must be adamantine, human consciences seared, human feelings dead—to experience no agitation at hearing in speech, or seeing in print, such a specimen of folly, madness, and sin!

I have doubted whether the *exposure* tends to good or to evil, to right or to wrong. I think no such thing ought to reach the public—without some horror-striking accompaniment. I conceive that

The Orgies of Hell can't concentrate within
A sentence so short more of madness and sin;
Then let it be sounded in mourning's deep moan,
Or die in dark silence and never be shown.

I leave it at your judgement and choice to use it or not. R. D.

PROFANITY.

'*God damn my soul*,' a youth exclaimed to day,
Unawed and heedless—with two mates at play.
Audacious child! well may my blood run cold,
That such atrocious words of thee are told!

But may there not resound some awe-struck chord
To wake a fool or fiend to fear the Lord?
O youth, of folly ripening dread to age,
Repent—before its growth to madness rage;
Nor tempt the Power who gave and holds thy breath,
To stay thy blasphemy by awful death.

Repent—O youth, and be converted *now*—
Shame for thy guilt experience, avow,
No longer be thy way perversely trod;
But hence, thy Maker bless, and fear thy God.

Sister Street, 2 *Oct.* 1838. RUFUS.

PECULIAR SPORT OF THE NATIVES OF MANUNGKABAU.

Journal of Mr Ennis, Missionary to Indian Archipelago.

The Sabbath; which I spent in rest and retirement. Twice during the day I walked slowly through the market and felt deeply pained in beholding the busy crowd, who are entirely ignorant of these holy hours. How much they lose, even in this world, without the Savior to be the joy of their hearts, especially as they amuse themselves with their degrading sports. Their chief amusements are cock-fighting and gambling. And the people of Agam, above all others in the interior, are said to be warlike indolent, and given to these follies. Hitherto, at least, one third of the natives I have met have carried with them their fighting cocks. Even the coolies (porters) with a heavy burden on their heads, not unfrequently carry with them their favorite fowl, the head and neck of which is seen rising out of their broad folded girdle around their waist. In another part of their girdle is seen the handle of their *kris*, a large pointed knife. A civil officer informed me that he often had occasion to call the chiefs together to request their assistance for some public work. Generally they would all bring with them their best fowls, take them into the house, and place them behind their chairs. Sometimes during their deliberations they would all begin to crow, when he was obliged to beg them very politely to put them for a while out of doors. On the present occasion I saw in different parts of the passar (market) about sixty game cocks, each one fastened by his leg with a string which is attached to a peg in the ground. In the centre of the passar is an elevated platform. On this were assembled about a dozen people with two fowls. These were each armed with a very sharp iron spur. Around the platform stood about three hundred men betting and looking on. The fowls were then let loose, and began to fight. The crowd was immediately hushed into a breathless silence, gazing with the keenest anxiety until one of the cocks fell down dead. Deeply pained with this inhuman scene, I turned away, and as I looked up I saw the evening sun sweetly setting in the west. What a contrast was that calm and beautiful sky, compared with

what I had just witnessed.—*Missionary Herald.*

All the Afflictions that a saint is exercised with are neither too numerous nor too sharp. A good deal of rust requires a rough file.—*Browne.*

CHRISTIAN REGISTER.

BOSTON, OCTOBER 13, 1838.

The last number of the Christian Witness, an Episcopalian paper published in this city, devotes much space, many words and a number of Articles to remarks and intelligence in relation to Unitarianism.

Perhaps it ought to be a cause of congratulation to us Heretics that an organ of the Apostolic Church deigns to take so large notice of our affairs, even though its tone be sarcastic, and its strictures uncalled for, and unfounded. We are able at the present time merely to acknowledge the favor with all due deference, promising to return the compliment when we find any thing peculiarly new, or remarkable in the condition of the Episcopal Church.

Some of our Readers may have curiosity to know what the Christian Witness found to say about Unitarians. We will therefore lay before them a few sentences from an Editorial article in that paper, entitled '*The Unitarians and Mr Emerson*,' leaving them to make their own comments.

* * * The occasion of his separation from his pastoral charge, some six or eight years ago, was understood to be his conviction that the Lord's Supper was an unnecessary and inconsistent solemnity; which idea became so fixed in his mind, that he was unwilling to continue its administration. * * * For ourselves, we esteem his opinion respecting the Holy Sacrament to be highly consistent with the great principles of the Unitarian faith. * * * That he represents one of the phases of Unitarianism, as incorporate in *part* of the denomination, it would be superfluous to assert. That this is to be a *conspicuous*, and *characterizing* phase is surely intimated in the fact, that a majority of a class of Unitarian divinity-students, just going forth to labor in that ministry and with the consent of the minority, all knowing his peculiar views, invited Mr E. to address them, on an occassion when the principles of their faith, or the mode of disseminating it, is the theme on which the preacher is expected to dwell. The natural inference from this fact cannot be evaded—to wit: that a majority of that body of ministers, which the school at Cambridge sent forth the present year, concur in Mr Emerson's system, and that the minority are not determinately opposed to it. Let it not be supposed from the prominence which is given to this fact, that the young saplings alone have bowed before this 'wind of doctrine:' No—some of the sturdiest cedars in their Lebanon have felt its influence. It may be truly said, that the transcendental philosophy is not Unitarianism; but if it be one of the *results* of Unitarianism, the *residuum* when the system is subsidized,—the practical issue is the same. And that such is the case appears from the facts already mentioned, when viewed in connexion with another, that no *champion of Orthodoxy, is known to be tinctured with transcendentalism.*

* * * That he has expressed no views at which *liberal* Christians, as such, ought to startle, we fully believe. That a considerable body of that denominaton, is not disposed to rebuke his vagaries, and that they are to become identified, in a measure with the tenets of that sect, we have as little doubt. However this may be, for consistency's sake, we could wish that they would not curb his independence, nor put a yoke on their disciples which they were not able to bear. The glory of 'liberal Christianity' has departed, if a man must be decried, the moment he transcends his brethren in liberal views.*

The centripetal and centrifugal forces in that system are manifestly getting disordered. In part, the one is becoming predominant, and in part the other. The period is not distant, when part will culminate in the zenith of truth, and part will pursue its eccentric orbit, like Encke's comet, to the regions of chaos, and old night, never to return till the last days.

H.

*Perhaps Abner Kneeland has contributed to bring the abjuration of his brethren on the opinions of Mr. Emerson; for it is said, that on a recent Sunday, the convicted blasphemer took the address delivered to the divinity-school at Cambridge, and read it to his congregation, as the most instructive discourse he could give them. H.

It is perhaps proper to state that the Witness has three editors, Rev. J. S. Stone, D. D, Rev M. A. D'Wolff Howe and Rev. T. M. Clark, and that the anove remarks all bear the signature of the second gentleman.

SCHOOL LECTURES.

Our Readers may perceive an advertisement in another column of a course of Lectures, intended principally for ladies engaged in elementary instruction, to be commenced at the hall in Tremont street, opposite the Saving's Bank, on Wednesday the 17th inst. at 3 o'clock P. M., and to be continued weekly until the close.

Such a course, we are persuaded, will exert a very beneficial influence; and judging from the accomplishments of the Lecturers, will be interesting as well as instructive. We admire the zeal in behalf of their profession which is manifested continually in various ways by our instructers of youth. No class of men amongst us are more useful to the community, or more ready at all times to devote their time and talents to the cause of public improvement.

Mr W. V. Thacher recently received a call to settle over the ancient Parish of Medfield. He has decided, however, to go to Savannah, Geo.

He is to be Ordained as an Evangelist on Sunday evening, 21 inst. at the Federal Street Church.

ORDINATION.

Mr F. A. Simmons was ordained as an Evangelist at the Church in Federal Street, on Tuesday evening last. The following was the order of services. Introductory Prayer and selections from Scripture by Rev. James Walker, D. D. Sermon by Mr Bellows. Ordaining Prayer by Rev. Henry Ware, Jr. D. D. Charge by Rev. Charles Follen, D. D. Right hand of Fellowship by Rev. George Ripley.

Mr Simmons intends to spend the winter at Mobile, and preach to the young but promising society in that place.

PILGRIM'S PROGRESS.

A long time ago we published a few extracts from a voluminous manuscript, with the above title, which was placed in our hands by an elder clergyman. The author has repeatedly urged us to advance his Pilgrims a little further. We have concluded to consent to his request and to give in three or four numbers the conversation which the Pilgrims are represented as holding upon the subject of *Revivals*, and the *Imputation of Christ's Righteousness.*

A GOOD PLAN.

The Trustees of the Theological Seminary at Andover, in order to elevate the character of that Institution have, as we learn, adopted the following measure. It is an excellent plan, and we should be glad to see a similar one adopted at Cambridge. Young men, even after their three years course of study in Divinity, almost universally feel the want of a year or two more, to complete their preparation, and during which, they may gradually be introduced to the active duties of their profession, instead of entering upon them fully at once.

The following circular from the President of the Board, will show the nature of the improvement to which we refer.

'At a meeting of the Trustees of the Theological Seminary, Andover, Mass., April 16, 1838, the following votes were passed, viz.

1. That there be formed in the Theological Seminary, a fourth class to be denominated Residents, consisting of those who have completed three years' course of instruction in this, or some other theological seminary, or received an education equivalent thereto, and who may choose to reside another year at this seminary for the purpose of increasing their knowledge of the various branches of theological science.

3. That the said classes be formed and commence operation at the commencement of the next academic year.

In pursuance of the above votes, arrangements have been made for said class to be formed, and to enter upon their duties on the 25th of October, 1838. Lectures will be given to said class, by the professors of the seminary, in the higher branches of Sacred Literature, Christian Ethics and Theology, Sacred Rhetoric, and Ecclesiastical History.

The members of said class will be permitted to preach on the Sabbath in any congregation to which they can go on Saturday, and from which they can return on Monday. They will have access to the library, to the lectures of the professors to the other classes, and will receive such general assistance in the prosecution of their studies, from all the officers of the Seminary, as the other duties of the officers may permit, and the wants of the Residents may require. All who have made special progress in sacred learning, and are disposed to devote additional time and attention to this important subject, in order thus to be fitted for greater usefulness in the world; especially such as preparing to be translators of the Sacred Scriptures, and those who intend to devote their lives to the promotion of theological science, it is thought may derive special benefit from the studies which will be furnished, during this additional year.'

N.B. Several articles are accidentally crowded out of this Paper.

INTELLIGENCE.

A PROCLAMATION, FOR A DAY OF PUBLIC THANKSGIVING AND PRAISE.

Whereas it has long been the established custom of the People of Massachusetts, toward the close of the Year, to unite in public expressions of Gratitude to that GRACIOUS BEING, by whom the earth is moved in its orbit through the Heavens, and the Seasons, each with its peculiar blessings, are brought forth in their order: I do hereby with the advice and consent of the Council, appoint THURSDAY, THE TWENTY-NINTH DAY OF NOVEMBER NEXT, as a day of PUBLIC THANKSGIVING and PRAISE; and I do earnestly recommend that it be kept, according to the practice of our Forefathers, as a day set apart for solemn religious observance, for liberal remembrance of the poor, and for the cultivation of kindly affections among kindred and friends.

The People of the Commonwealth are accordingly invited to assemble on that day, in their usual places of worship, and to unite in a heartfelt tribute of thanks to ALMIGHTY GOD, for his numberless mercies;—

Especially for that watchful Providence, which, amidst a thousand causes of dissolution, has sustained the wonderful frame-work of our being;—

For that renewed exercise of creative power, which has again called forth, from the lifeless earth, the various productions of vegetable nature, appointed for the food of man; and for the abundance which during the past season has crowned the labors of the husbandman;—

For the absence of pestilential diseases, and the general prevalence of health throughout the country;—

For the preservation of peace with foreign nations, and the maintenance of order and quiet in our own community;—

For the prospect of returning prosperity in the various branches of active industry;—

For the continued enjoyment of the blessings of civil freedom, of constitutional government, and of equal laws impartially administered;—

For the increasing attention given to the great cause of Education;—

For the happy influence of benevolent efforts, made in the spirit of Christian Love, for the relief of every form of human want and suffering, the reformation of vice, and the moral improvement and elevation of the community;—

And above all, for the inestimable blessing of the GOSPEL of our LORD AND SAVIOUR JESUS CHRIST.

And, while we offer our ascriptions of praise to the Author of Good for these and all his mercies,—which, notwithstanding our unworthiness, are daily vouchsafed to us,— let our hearts be touched for the children of want. In no way can we so well show our thankfulness as by imitating, in our humble measure, the goodness of our Heavenly Father, and co-operating in the chosen work of divine Benevolence.

GIVEN at the Council Chamber at Boston, this twenty-eight day of September, in the year of our Lord one thousand eight hundred and thirty-eight, and of the Independence of the United States the sixty third.

EDWARD EVERETT.

By his Excellency the Governor, with the advice and consent of the Council.

JOHN P. BIGELOW,
SECRETARY OF THE STATE.

God save the Commonwealth of Massachusetts!

The Fever at Charlestown S. C., does not abate. The report of the Board of Health, published on Saturday, the 2d. inst, shows a considerable increase in the number of deaths by the prevailing epidemic. The deaths by strangers' fever, the previous week were thirty eight, and in the last statement they amounted to forty-nine. The Charleston Courier of Monday the 4th, says: 'Since Saturday we have heard of several new cases. We have no reason to suppose that the city is improving in health, but, on the contrary, understand that several instances of natives being attacked with fever have occurred both in the city and on Sullivan's Island, and that the strangers' fever has extended its ramifications over portions of the city that, in former years, were considered as safe places of retreat. We consider the return of absentees dangerous, at the present moment, however much we desire again to invite our friends to their homes and their familes. The weather, for a number of days past, has been quite unfavorable, moist and warm, exhibiting no indications of an early frost, which is the only hope left of a relief from the affliction which we experience.

The Mobile Mercantile Advertiser of September 29th says: 'The health of the city is better than it has been for years, at this season. We hear of no disease prevailihg, at the present time, except bilious fever, of the mildest nature, and to a very limited extent.'

The St Louis Republican of Sept. 24th, has the following:—

Mormons.—The latest accounts state that the difficulties are in a fair way of amicable adjustment, without further disturbance.

Maryland Election.—Accounts from Baltimore to Saturday evening, make it probable that Mr Grayson, the Van Buren candidate for Governor, is chosen by a majority of two or three hundred voters, and that the Whigs have a bare majority in each branch of the legislature. Full returns, however, are not received from all the Counties.

Gold Coinage.—The amount of gold remaining uncoined at the Mint, on the 31st of August last, was $103,032

Deposited in September:		
Foreign coins,	516,693	
Do bullion,	32,187	
United States do,	27,186	
Do coins (old standard)	1,022	
		577,043
		$680,075
Coined in September:		
In half eagles,		532,930
Remaining uncoined Sept 30, 1838,		$147,45

Globe.

A Town Undermined.—The Natches Free Trader of the 25th inst. describes the beginning of an avalanche or sinking of the earth on the margin of the landing at Vicksburg, which threatens serious damage to the Pinckard Hotel commencing near the bottom of Main street, and running southardly as far as the railway.

The large warehouse owned by Messrs. Corfrew & Watts, at the upper part of the Levee, near the bottom of Main street, began to give way, and in the course of a day or two, became a ruin, allowing time for the occupants to remove goods, &c.

This house was once owned by Judge Lane, and rented for $12,000 per annum; at the present time, it rented for about 8,000, to several occupants, whose business and goods must of necessity be much injured by such a speedy removal. Several other houses are swerving from their perpendicular. The beautiful new house, commenced by McDowell, nearly opposite the late Pinckard house, has been badly cracked by the sinking foundation.

Frost in New Orleans.—The New-Orleans American intimates that frost made its appearance on the 27th September. This ends all fears about the Yellow Fever.

Canada.—A public meeting of the British population at Montreal, was held on Monday last, which, according to the Morning Courier, has not been exceeded in numbers and respectability on any former occasion. Hon. Peter Mc Gill was called to the Chair. A number of resolutions were moved, discussed and adopted, declaring to the Earl of Durham the firm persuasion of the meeting, that in the performance of the duties of his office, he had been actuated by an earnest desire to accomplish the object of his mission, and expressing their regret that the proceedings of Parliament, and feeble support of the ministry, had impaired the moral force of his government, lamenting his Excellency's determination to resign the government of the Provinces---expressing an opinion in favor of a Legislative Union of the two Canadas, but against a Federal Union of all the Provinces---declaring that they should consider the relinquishment by the Governor General of his office, at the present critical period, a public calamity, and earnestly entreating him to continue in the exercise of the functions with which he had been entrusted by his sovereign.

At Toronto in Upper Canada, also, a public meeting was held and resolutions were adopted, expressive of the confidence of the Assembly in the Governor General, and an address to him was agreed to, assuring him of their reliance on the wisdom and integrity of his administration, and of their support, and expressing a hope that he would proceed in the accomplishment of the objects of his mission, undeterred by opposition or misrepresentation.

Treaty of Commerce with Greece.—The Globe publishes officially a treaty of Commerce and Navigation between the United States and the King of Greece. This treaty was signed at London on the 22d of December last, by Mr Britain, and by Spiridon Tricoupi, the Minister of the King of Greece at the same, and the ratifications were exchanged at the same place on the 25th of June last. The treaty stipulates for the reciprocal admission of the vessels of each country into the ports of the other, and the export in them of all goods on the payment of the same duties as are exacted on national vessels, from whatever ports they may come, except other ports of the same country, the coasting trade being excepted. It contains, also, other provisions similar to those embraced in the commercial treaties of the United States with other States.

We learn that his Majesty the King of the French has directed that the order of *Knight of the Legion of Honor* be conferred on our countryman William B. Hodgson, a native of this District.

Mr Hodgson has been connected for some years with the diplomatic service of the United States, and while residing in Northern Africa, and Asia, devoted much of his time to the cultivation of the Oriental languages and literature. His writings on those subjects, among which are his translations of the four Gospels into the Berber tongue, and his life of the present Pacha of Egypt, procured for him a membership of the Asiatic Societies of London and Paris, and the Royal Society; to which he can now add, as the first American within our knowledge the order of the Legion of Honor.

The distinction which has been spontaneously conferred on him by the King of the French has been announced to him in a letter from Count *Mole*, Minister of Foreign Affairs, and is as honorable to the King, as the friend and patron of literature, as it is flattering to the literary success and celebrity of our young countryman.

Mr Hodgson has just arrived from Peru, with the ratification of a treaty with the Peru-Bolivian Confederation and the United States, for which purpose he was dispatched by our Government.—*National Intelligencer.*

From the Pacific.—We are indebted to an esteemed friend for the following extract of a letter, dated

'GUAYQUIL, Aug,. 6, 1838.

We are sorry to inform you that Peru is again in a lamentable state of revolution. The vessel that sailed from Callao, on the 27th, informs us that the revolution was declared on the 28th, and by an arrival from Payta since then, the same is confirmed—that all the North of Peru, which includes the departments of Libertad, Janin, Huaylas and Pierra, had declared against the confederation. Generals Nela and Siema had marched on Lima with 2500 men, and had arrived at Chancay, about four leagues from Lima, where they were joined by Gen. Obregoso, the President of Peru, with six hundred cavalry from Lima to complete the combination, and declare the revolution against the Protectoral Government of Gen. Santa Cruz. There are two battalions of Bolivian troops stationed at Lima, and Gen. Miller, Governor of Callao, and Gen. Moran, who has commanded the naval forces, have been considered staunch friends of Santa Cruz—how they will act we do not know yet, but it is likely they will endeavor either to put the revolution down, or hold out in the castles of Callao, as Miller was putting water and provisions in the castles.

Gen. Santa Cruz is in Bolivia, and had a considerable force there, and should no revolution be made against him there, he will not give up the ship without trying his strength. The expedition from Chili, consisting of thirty-three transports with 5000 men —including soldiers and sailors—no doubt sailed from Valparaiso on the 4th ult, as by accounts from there of the 3d, a part of the army had already embarked, and no doubt long ere this, have arrived on some part of the coast of Peru, to co-operate with the revolutionary party in Lima.

We are not at all surprised that this revolution should have taken place, as several attempts have been made.—Whether they have actually succeeded we do not know, but think it very probable, as it appeared so notorious. We have great reason to thank the prudence and foresight of our President Rocafaute who has so strenuously opposed having any thing to do with the question between Chili and Peru.—At present we enjoy tranquility here, and people generally are contented with the government.'—*Baltimore American.*

Texas.—We have received Houston papers to the 22d and Galveston to the 15th. In the National Banner of the 21st, the official returns for President and Vice President of Texas are given, from which it appears that Lamar has been elected almost without opposition. In Washington county he receved all the votes but 7; in Jaspar, all but 7; in Jefferson, all but 19: in Liberty, all but 28; in Victoria, all but 4; and in Jackson, a unanimous vote. Burnet is beyond all doubt the successful candidate for the Vice Presidency. In the counties mentioned he leads Horton by respectable, and Rowe by overwhelming majorities.—*N. O. Bee.*

MEXICO. *From Vera Cruz.*—A commercial house of this city has had the kindness to communicate to us the following letter from Vera Cruz received yesterday by way of Havana. It leaves no doubt that the end of the drama is at hand.—*New Orleans Bee.*

VERA CRUZ, 27th August.

We are unable to tell how the present crisis will end.—Different rumors are constantly circulating respecting the state of affairs. We think, however, that the arrival of the expected reinforcements will soon resolve the question. Preparations are making in this city. Parapets have been erected on the principal edifices and houses in the vicinity of the harbors. The troops which had been stationed on the route between Jalapa and Vera Cruz have been ordered to this city. There are almost daily departures: nearly all the principal families have left the city, and the middling classes are following their example. They are beginning to talk about sending us (the French) into the interior. The commandant we are informed, has received orders to this effect, and will doubtless execute them at the first appearance of the new reinforcements.

Several more brigs of war have arrived.

The naval reinforcements are expected toward the end of September.

The Administration and the Congress ascribe to each other the fault of bringing on the present state of affairs.—In the mean time, the newspapers continue their ungenerous articles against the French.

All the archives and the plate of the churches have been sent to Jalapa.

AN IMPORTANT DISCOVERY. *The Teeth.* Waldie notices a discovery of no little importance to such as are troubled with bad teeth. He says:—

'Some time since, Dr Caldwell, now a practising dentist at No 68 South Sixth street, had a favorite horse which had become incapable of eating his oats, and on investigation a carious tooth indicated the difficulty to result probably from toothache. Extraction was the remedy of course;—the poor horse was tripped up by tying his feet together as custom prescribes, his gum was lanced, as we poor humanities have too often witnessed, and a pair of pinchers were applied, as we have also experienced; even a mallet and chisel failed of their effect. The tooth was intractable; no effort could withdraw it from its socket. The gum tumefied—and on examining it carefully, the doctor perceived a ligament at the neck of the tooth, and without much thinking of the effect he cut it, and the tooth immediately fell out, or was extricated with a slight effort of the thumb and finger.

'This led the operator to reflect, and the hint was obtained which confers upon suffering humanity a benefit, which may be esteemed by the sufferer second only to the discoveries of Jenner, or the circulation of the blood! Subsequent experiments have fully proved that the human teeth are also retained so powerfully in their sockets by a ligament, and it is the breaking of this which requires so much manual force; and this, when cut, which gives not so much pain as lancing the gums, loosens the tooth, and it may be immediately extracted without pain, with the fingers! A physician of our acquaintance, whose name we are at liberty to mention if requested, has had the operation of extracting a large molar treble-fanged tooth in this way without pain, and so gratified was he by the fact, that he investigated the anatomy of the parts and extracted all the teeth of a dead subject in the same way, and with no more difficulty than above related. He is a witness not to be impeached, who, with many others, have already been benefited by this great anatomical discovery.'

Under Beds.—Would you have good under beds, constituted of materials that will endure? Then give up the old notion of filling them with straw, which soon becomes worn down to chaff, and requires replenishing once or twice a year,—and, if you have not corn of your own, go to some neighbor's husking, and preserve the inner husks of the corn for this purpose. The outer husks are a little too stiff; but the inner ones are soft and elastic when dried, and when you have obtained enough of them to fill the bed sack, dismiss all trouble about that bed for years,—for it will probably last as long as you live. It is quite an object for a family to have all their beds filled in this manner.

[From the Daily Advertiser.]

LIQUIFACTION OF GASES—PRODUCTION OF INTENSE COLD.

Mr. Editor:—I find, in a late English journal, an account of a newly invented apparatus for the liquifaction of gases by compression, some facts in relation to which may be interesting to your readers. It has been for many years known, that some of the substances ordinarily existing in the gaseous form, were capable of becoming liquids under strong pressure, but the experiments have been on an extremely small scale. The apparatus above referred to affords the means of effecting it on a large scale, and promises highly interesting and important results. The gas used for experiment was the carbonic acid. The materials for generating it (Bicarbonate of Soda and Sulphuric Acid) are introduced into one part of the apparatus, and the gas, as it is evolved, prevented from escaping by being received into a chamber of immense strength. In this way a gallon or more of the gas in a *liquid* form may be accumulated, and the phenomena which are presented by this substance are most remarkale. As it can only remain liquid at ordinary temperatures, by being kept under the enormous pressure of about forty atmospheres, of course the tendency to expand and assume the gaseous form, is great in proportion. But it is a well known law that a large amount of heat is necessary to be combined with a liquid in order that it may become gaseous or æriform; and this heat is drawn in all cases, from surrounding bodies, as the hand loses its heat when wet with either alchohol or water, and exposed to a current of air. In this way there is produced in the present experiment, a degree of cold far greater than was ever before produced, or known to be possible! By allowing the carbonic acid to escape in a small jet, its effects can only be compared antagonistically to those of the oxy-hydrogen blowpie. It congeals mercury as readily as the latter fuses platinum. Nay, this is but the beginning of its power. One result of continuing the jet, is the congelation of the carbonic acid itself into the form of snow, and this snow is estimated to be of the temperature of 148° below the zero of Farenheit! By means of this snow mixed with ether, an alcohol thermometer has been sunk as low as 135°, at once proving a most important fact in regard to the disputed congelability of alcohol. As mercury congeals at 39° of Farenheit, it is of course frozen by this simple apparatus as readily as wax, and the number of substances capable of retaining the liquid form under its action, must be very limited. A wide field for experiment and discovery is thus at once opened; and by employing other gases and increasing the strength of the apparatus, its power of producing cold would seem to be without limit. Even in its present form it is simple, and being neither in itself costly, nor the ingredients necessary for producing the above results, it promises to come immediately into notice, not only as a curiosity, but for its utility. By keeping a small reservoir of the liquid *gas* at hand, which will be a matter of no difficulty, the chemist may have at all times the means of producing cold of the most intense degree. Nor can limits at present be set to the uses of this discovery in the arts; or even for domestic purposes, as a substitute for ice. Altogether, a more important discovery seldom comes under our notice; and viewed with reference to its simplicity, the only wonder is, that it did not come to light sooner. L. C.

MARRIAGES.

On Wednesday evening, by Rev. Mr Pierpont, Mr Joseph Penn to Miss Eunice G. Cutler, both of this city.

In this city, Mr Charles B. Thayer to Miss Nancy Homans.

In Cambrigeport, by Rev. Mr Muzzy, Mr John Livermore to Miss Caroline H. Stone.

In South Boston, Sunday evening, by Rev. Mr Capen, Mr David W. Cook to Miss Ann Kennedy, both of this city.

In Dorchester, on Monday evening, by Rev. Mr Hall, Mr John B. Kettell, of Boston, to Miss Rebecca G. Vose, daughter of Hon. Elijah Vose, of Dorchester.

In Middleborough, Mass., Dea. Zebedee Cook to Miss Dorothy Carver.

In Gloucester, Mr Albert Richardson, of this city, to Miss Anna Norwood, of G.

In Natick, Dr Samuel S. Whitney, of Newton, Upper Falls, to Miss Sarah W. only daughter of Dr S. H. Spalding.

In Providence, Rev. William W. Newell, of East Boston, to Miss Ednah C. Shaw, second daughter of Oliver Shaw, Esq. Mr James L. Morgan, of Roxbury, to Miss Elizabeth T. Percival, of P.

In Providence, Rev. Francis Vinton to Miss Maria Bowen Whipple: Mr William Gammell, Professor of Rhetoric in Brown University, to Miss Elizabeth Amory Whipple—daughters of John Whipple Esq.

In Hallowell, Me. Mr David F. Kimball, of this city, to Miss Elizabeth N. Dole.

In Bangor, Captain Daniel Millet, of Salem, to Mrs Mary H. Haskell.

In Baltimore, Eugene Post, Esq. of New-York, to Margaret E. Howard, eldest daughter of ex-Governor Howard, of Maryland.

In New York, Mr John P. Coffin, formerly of Boston, to Elizabeth Ogden Price, daughter of David Price, Esq. of Elizabethtown, N. J.

In Cincinnati, 27th ult., by Rev. Mr McCuffey, President of the Cincinnati College, Mr Augustus Bowers, late of this city, to Miss Caroline Cole, Principal Teacher in the Female Department of the First District School of Cincinnati.

In Brazoria, Texas, July 26th, Mr T. Francis Brewer, formerly of this city, to Miss Carmeniti Cecilia Blandin.

DEATHS.

In this city, Miss Charlotte, daughter of the late John Bray, Esq.

Miss Sarah Jane, daughter of Mr Jonathan Howard, 26.

In Charlestown, Col. Joseph Loring, 71.

At Charlestown, Catherine Elizabeth Hicks, only daughter of Joseph and Catherine Hicks, 17 months.

In Charlestown, Frederick G. son of Mr William Hurd, 1 year.

In Littleton, Mr Stephen Tenney, aged 70.

At Scituate, Mrs Harriet Litchfield, wife of Mr Ward Litchfield, of this city, 38.

In Watertown, Deacon Ebenezer Fuller, formerly of Brighton, aged 74.

In Warwick, R. I. Mrs Sarah Hull Upham, wife of Mr Alfred W. Upham, of Boston, aged 25.

In Griggsville, Illinois, 20th of Sept. Mrs Margaret wife of Mr J. L. Thompson, late of Charlestown, Mass. aged 28, and on the 24th, at the same place, Mr Edward Trask, aged 26—children of Hon. Israel Trask, of Gloucester.

In Dinwiddie County, Va. 7th ult. Col. James Scott, eldest brother of Gen. Winfield Scott, 66.

In Charleston, S. C. 20th ult. Mr Edwin Reed, a native of Boston, 24; 22d ult. Mr Sullivan Glover, 25, a native of Boston, son of John G. Esq. now of Concord, N. H.

SITUATION AS TEACHER WANTED.

A young Lady, who has been well educated, wishes to take the charge of a small School for young Ladies, or to be employed as assistant in some Female Seminary. She is qualified to give thorough instruction in Latin, French, and Italian, and in the English branches usually taught in select Schools. Satisfactory references can be given. For further information apply to the Publisher of this Paper.
oct 13

SCHOOL LECTURES. The proposed course of lectures, intended principally for ladies engaged in elementary instruction, will commence, at the hall in Tremont Row, opposite the Savings Bank, on Wednesday, the 17th inst., at 3 o'clock, P. M., and continue weekly until the close. The lecturers engaged are, Rev. Hubbard Winslow, Rev. Jacob Abbott, Dr S. G. Howe, Dr M. S. Perry, Dr J. D. Fisher, G. B. Emerson, H. W. Carter, Wm. Russell, Horace Mann, J. Harrington, Jr., Wm. J. Adams, Cornelius Walker, and G. F. Thayer.

In consequence of the indisposition of Mr G. B. Emerson, the Introductory will be delivered by Rev. H. Winslow—Subject, 'The views and motives with which a teacher should enter on his work'

All persons interested are invited to attend.

G. F. THAYER,
oct 13 For the Committee.

POPULAR SCHOOL BOOKS.

THE Subscribers, at the Literary Rooms, 121 Washington street keep constantly on hand all the Books used in Common, Primary and Classical Schools, on the most favorable terms, at wholesale and retail.

Orders from Schools, Colleges, Teachers, &c. will be executed at fair prices.

READERS—Pierpont's First Class Book, National Reader, Introduction to do., Young Reader, Emerson's First Class Reader, Second do, Third do, Blake's Reading Book, Boston Reading Lessons, Worcester's Reading Books, &c.

SPELLING—Emerson's National Spelling Book, New do, Introduction to do, Webster's Cummings's Primary, Lee's, &c &c.

WRITING—Foster's, Marshall's, Bascom's, &c.

PHILOSOPHY—Parker's, Comstock's, Jones's Grund's, Abercrombie's. Olmsted's, Smellie's.

CHEMISTRY—Comstock's, Blake's, Grund's, Turner's.

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HISTORIES—Worcester's 1st, 2d, and 3d Books, Goodrich's, Hale's, Tytler's, Parley's, Robbins's.

GEOGRAPHIES—Olney's, Smith's, Woodbridge s, Worcester's, Woodbridge & Willard's, Field's, Fowle's, Malte Brun, Smileag's, Balbi's.

ARITHMETICS—Emerson's 1st, 2d and 3d Parts, Adams's, Parley's, Colburn's, Walsh's, Greenleaf's, Barnard's.

FRENCH BOOKS—Boyer's Dictionary, Mendon's Nugent's do, Fowle's Grammar, Surault's do. Bolman's do. Wanostrocht's do, Hentz's Reader, La Bagatelle.

LATIN—Leverett's Lexicon, Ainsworth's Dictionary, Andrews' & Stoddard's Grammar, Gould's Virgil, Cooper's do, Walker's Reader, Cleveland's First Lessons. Jacob's Reader, &c, &c.

Also, Italian, Spanish and Greek School Books, of every kind. WEEKS, JORDAN & CO.
oct 13

LADY'S BOOK, for October—Just received by H. P. NICHOLS & CO. opposite the Old South.
oct. 6.

SEDGWICK'S ECONOMY—Public and Private Economy; illustrated by Observations made in England in 1836. By Theodore Sedgwick. Part 2. Just received by
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STEEL PENS—FRESH SUPPLIES. WEEKS, JORDAN & CO. have this day received fresh supplies of the best kinds of Steel Pens, among which are—

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AMERICAN ALMANAC, 1839, just published—for sale by H. P. NICHOLS & CO.
oct. 6

AMERICAN ALMANAC.—This day published by JAMES MUNROE & CO., The American Almanac for 1839. For sale at 134 Washington st., opposite School street. s29

MINISTRY AT LARGE. The Principles and Results of the Ministry at Large in Boston, by Dr Tuckerman—Price one dollar. Published by JAMES MUNROE & CO. 134 Washington st.
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FRESH SUPPLY.—Sigourney's Letters to Young Ladies;
Sigourney's Letters to Mothers, Homeward Bound; Pick Wick; Oliver Twist; Religious Souvenir; Gift; Violet, &c. Received by H. P. NICHOLS & CO. 147 Washington st. oct 13

THE PERSONALITY OF THE DEITY. A Sermon preached in the Chapel of Harvard University, September 23d, 1838, by Henry Ware Jr, Professor of Pulpit Eloquence and the Pastoral care.

Published at the request of the members of the Divinity School.

ADVERTISEMENT.

The following discourse is one of a series, in the course of delivery in the Chapel of Harvard University, on the Existence, Perfections, and Government of God. This circumstance explains the allusions in the introductory paragraphs.

Price 12 1-2 cts. for sale by JAMES MUNROE & CO. 134 Washington st. oct 6

ANNUALS for 1839. The Gift—Edited by Miss Leslie. Contributors—John Inman, Esq., C. W. Thompson, Esq.' Prof. Ingham, Mrs Sigourney, Miss Gould, Miss Leslie, Mrs Hale, Mrs Gilman, &c., splendidly bound in embossed leather, gilt edges. A limited edition on large paper, with Proof Plates, elegantly bound in white calf and colored morocco.

The Violet—Edited by Miss Leslie—embossed leather, gilt edges, and illustrated by 7 steel plates, and executed by Tucker, Pease, Ellis, Lawson, Cushman, and Eldridge. Contributors—Miss E. C. Gooch, Mrs Sigourney, Miss H. F. Gould, Miss Mary E. Lee, Mrs Gilman, Miss Leslie, Mrs M. Griffith, W. B. Tappan, Esq., C. West Thompson Esq., Mrs S. J. Hale, &c. For sale by WEEKS, JORDAN & Co., 121 Washington street. oc 6

THE NORTH AMERICAN REVIEW, No 101. for October. Contents—Art. I. Common School Education; II. Sparks's Life and Writings of Washington; III. American Health Convention; IV. Embassies to Eastern Asia; V. Kenrick's American Orchardist; VI. Lieber's Essay on Penal Law; VII. Probus; VIII. Dewey's Discourses; IX. Kingley's Historical Discourse; X. Critical Notices; Quarterly List of New Publications; Index. Received by H. P. NICHOLS, & CO. 147 Washington st. oct. 6.

GENTLEMEN'S MAGAZINE, for September, just received by H. P. NICHOLS & CO. 147 Washington st. oct 13

THE TOKEN, for 1839, just published, with 9 engravings—for sale by H. P. NICHOLS & CO. 147 Washington st. oct 13

PICKWICK PAPERS—Fac simile of the London edition, with 43 plates, 8vo: handsomely bound in cloth—a fresh supply just received by H. P. NICHOLS & CO. 147 Washington st. oct 13

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SEDGEWICK'S PUBLIC AND PRIVATE ECONOMY, illustrated by Observations made in England in the year 1836.—Part 2. This day received and for sale at TITKNOR'S corner of Washington and School sts. oct 13

NICHOLAS NICKLEBY, parts 1, 2, 3, 4 and 5. A fresh supply of this work by 'Box,' just received at TICKNOR'S, corner of Washington and School sts. oct 6

HOMEWARD BOUND.—Cooper's new novel, a further supply for sale at TICKNOR'S, corner of Washington and School sts. oct 6

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NEW NOVELS—The 'Bit o' Writin,' by the O'Hara Family; 'Royston Gower,' by Miller. For sale at TICKNOR'S corner of Washington and School sts. oct 6

AMERICAN ALMANAC for 1839—This day published, the *American Almanac and Repository of Useful Knowledge*, for the year 1339: containing a great variety of statistical and miscellaneous reading, with a general Index to the ten volumes, from 1830 to 1839. For sale at TICKNOR'S, corner of Washington and School sts. oct 6

SPARKS' WASHINGTON. For sale at the Register Office—a complete set, entirely new; also Franklin's Works, by Sparks—at less than the subscription prices. oct 6

PROBUS; or Rome in the Third Century. In letters of Lucius M. Piso from Rome to Fausta the daughter of Gracchus at Palmyra, 2 vols.

ZENOBIA; or the Fall of Palmyra. In letters of Lucius M. Piso from Palmyra to his friend Marcus Curtius at Rome, 2 vols.

Extract from the North American Review for October 1838.

'The Letters from Palmyra,' of which the present work is the sequel, is one of the most brilliant additions to American Literature. To have fallen on a subject of such admirable capabilities, and unappropriated by previous seekers after attractive themes for works of fiction, was a piece of rare good fortune, in an age of such literary abundance as the present; to have treated it in a manner fully equal to its demands on the imagination required high powers persevering labor, and the keenest perception. All this was done in that beautiful work.

The style of these works cannot be too highly commended. It is easy, graceful, and pure—varying with the subject, and happily expressive of all its changes. In narrative, it is simple and unadorned. In description of external scenery it becomes ornate, and sometimes highly colored. The plot is carried on amidst the antiquities and innumerable historical associations of the Eternal City. It is a great excellence in fictitious composition, to make the reader *see* the things described. This is precisely the leading excellence of the descriptive parts in both of our authors works. They seem to be realities reduced to writing. The book leaves an impression of completeness, just proportion, and admirable distribution of parts, which are

POETRY.

TO MY BROTHER.

Six years, six cycles of dead hours,
Six falls of leaves, six births of flowers,
It is not that, you know full well,
That makes my laboring bosom swell,
'T is not the memory of lost time,
Since last I heard that matin chime,
That brings to sense a sleeping sorrow,
To bid this long-left scene good-morrow:
It is the curse to feel as men,
And be not now as we were then.
The snowy down on yonder hill,
Through thousand summers glistens still,—
Yon stream will ne'er to time surrender
Its rapid path of diamond splendor,—
Yon orb, but now who swept the East,
With train of ruby and Amethyst,
Rides on, unwearedly as ever,
C'er frowning rock, and glittering river;
Those trees, I own, are somewhat higher,
The ivy round the village spire
In fuller-clustering leaf has grown,
We cannot call that cot our own—
But what has changed in this sweet glen
As we from what our hearts were then?
Say you, the glow of hope is bright,
And if it be a meteor light
That hurtles through the thickening sky,
'T is wise to catch it ere it die?
Tell you me, 't is a joy to feel
Our toil increase a fellow's weal?
That, mid these fainting, fading bowers,
There linger still some amaranth flowers,
And honest will and honest prayer,
Will find them lurking every where?
Say on, I can but add, Amen,—
We are not now as we were then.

Oh, Brother! when I gaze upon
These tombs of little blisses gone,
When through the dense and steamy air,
Which we with men are wont to share,
A breeze of dreamy youth has stole
In freshness on my fevered soul—
I feel like one who long has lain
With madness gathering in his brain,
And bursting from the strong distress,
Wakes to a terrible consciousness.
Then blame you, that my pulse beat now,
Blame you the agony on my brow?

There *was*, when fear was all a stranger,
Ere knowledge showed the way to danger,
When love was firm, when faith was sure,
And head and heart alike secure;
But no, . . . Remember you a flower
Which we with care, from sun and shower,—
It was our mother's,—loved to guard,
And how we joyed in our reward,
When it was old so many a year;
And how we heard with tearful eye,
The good old gardener's prophecy,
For he was deep in nature's lore,
That that bright plant would bloom no more?
The flowers fell off, the stalk was gathered,
The root grew dry, the lank leaves withered,
And sad to lose its only pride
The poor Agave sunk and died;
Our one, *our* only bloom is gone,
But, Brother, still we linger on.

Between the cradle and the shroud,
If chance, amid the pilgrim crowd,
Though strange the time and strange the place,
We light on some familiar face,
Once loved and known, as friend knows friend,
In whom a thousand memories blend,
Which whilom slumbered dull and dim,
But rise in light and cling to him;
Though not a trait of old as wont;
Though care has knit the ample front,
And vice unstrung the well-toned frame,
Still something,--something is the same.
But if we ever hope to find
Some traces in that life-worn mind
Of its pure self, its simple being,
Such as it was when unforeseeing,
We thought that Nature's laws would fail,
Ere Sin could make his boldness quail;
Such as it was, ere sensuous things
Had clipt the bird of Eden's wings,
Ere stifled groan, and secret sigh
Replaced the tear so soon brushed by.
'T is vain,—alas, for human shame!
There nothing, nothing is the same.

Oh that the painter's favorite scheme
Were not alone a painter's dream!
Oh that the Paradise he feigns,
Where Innocence with Childhood reigns,
And cherub forms and infant guise
Inclose the heart divinely wise,
Were not alone a Poet's creed,—
No symbol—but a truth indeed!
That all this circling life might close
Its wearied course where first it rose,
And that our second life must be
A new, eternal infancy,
Keeping the bliss we lose as men,
To be for ay as we were then!

HYMN TO SUNSET.

Calm, pensive, prayer-inspiring hour,
Day's fairest, first of daughters, hail!
Thy voice is song from hawthorn bower,
Thy breath is balm from primrose dale,
And voice and breath fall sweet when blended in the gale.

Thy sigh the breeze, whose whispers stray
O'er the lone stream, or lingering die;
Thy smile, the pure, bright parting ray
From earth that streams into the sky,
As if its glance would point heaven's glories on the eye.

O be it mine to walk with thee,
On dewy footsteps through the vale,
When the long shadow marks the lea
Where willows droop their foliage pale,
And o'er the stream white clouds on noiseless pinions sail.

Soul-touching hour! about me fold
Thy shadowy mantle; let thy blue
Pale vestment, with its weft of gold,
From dewy fringe dim shining through,
Be o'er me cast, and bathe my spirit in its hue.

And take me by the hand, where'er,
By valley, stream, or upland dell,
Thou goest, with brow serenely fair,
To bid the birds' green haunts farewell,
Or kiss the young wild-flowers that solitary dwell.

And lead me to the mountain crest,
Gray sentinel of land and sea,
Where thy last beam delights to rest,
Where thy last look is sure to be,
And I will sit and weave a poet's wreath for thee.

Sweet hour! thy voice, thy breath of balm,
Thy sigh of breeze, thy smile of light,
Thy waving robe, have each a charm
That wings my spirit on its flight
To Him who bade thee be—so beautiful and bright.

MISCELLANEOUS.

[From the Southern Agriculturist]

PROGNOSTICS OF THE WEATHER.

Compiled from the writings of Lord Bacom, Best, the Shepherd of Banbury, Worlidge, and authors of approved experience.

I. SIGNS FROM VAPORS OR MISTS.

1. If a white mist in an evening or night spread over a meadow wherein there is a river, it promises the next day to be bright.

2. When the mist hanging over the lower lands draws towards the hills of a morning, and rolls up their sides until the tops are covered, there will be no rain.

3. In some places if the mist hangs upon the hills, and drags along the woods, instead of overspreading the lower ground, in a morning, it will turn to rain.

4. If mists rise in low grounds, and soon vanish, fair weather.

5. If they rise to the hill tops, rain in a day or two. (One of Mr Worlidge's rules.)

6. A general mist before the sun rises near the full moon; fine weather.

II. FROM CLOUDS.

1. It is a symptom of fair weather when clouds dissolve into air; otherwise when they are collected out of air.

2. When heavy rains are about to fall, every cloud rises bigger than the former, and all the clouds are in a growing state.

3. When clouds are fleecy, deep, and dense towards the middle, and very white at the edges, with the sky very bright and blue about them, they are of a frosty coldness, and will soon fall either in hail, snow, or hasty showers of rain.

4. When clouds breed high in the air in thin white trains, like locks of wool or the tails of horses, there will soon be wind below and probably rain with it.

5. When clouds as they come forward seem to diverge from a point in the horizon, a wind may be expected from that quarter, or the opposite.

6. When a general cloudiness covers the sky above, and small black fragments of clouds, like smoke, fly underneath, rain is not far off, and it will probably be lasting.

7. No surer sign of rain than two different currents of clouds, especially if the undermost flies fast before the wind; and if two such appear in hot summer, a thunder storm is gathering.

8. Clouds like large rocks; great showers.

9. If small clouds increase; much rain.

10. If large clouds decrease: fair weather.

11. In summer when the wind has been south two or three days, and it grows very hot, and clouds rise with white tops, like towers, as if one were on the top of another, joined together with black on nether side, there will be thunder and rain suddenly.

12. If two such clouds rise one on either hand; rain.

13. Dappled white clouds, (called a mackeral sky) generally predict rain.

14. Small black clouds of a clear evening; undoubted signs of rain.

15. Blue or black clouds near the sun any time of the day, or near the moon by night; signs of rain.

16. Small waterish clouds on the tops of hills; rain.

17. If clouds grow or appear suddenly, the air otherwise free from clouds; tempest at hand, especially if they appear to the South or West.

18. Clouds setting on the tops of mountains; hard weather.

III. DEWS.

Dew plentifully on the grass after a fair day, foretells the next day fair; but if after such a day no dew is on the ground, and no wind stirring, rain may be expected.

IV. FROM SKIES.

1. Between a red evening and grey morning, is commonly a heavy dew or a mist over the ground, but if a red morning succeeds there is no dew.

2. When a lowering redness spreads too far upwards from the horizon in the morning or evening, rain or winds follow and often both.

3. When such redness, together with a raggedness of the clouds extend toward the zenith in the evening, the wind will be high from the West or South-west, with rain.

4. When the sky in a rainy season is tinged with a sea-green color, where it ought to be blue, the rain will continue and increase.

5. If it is a deep dead blue, the weather will be showery.

6. A dark thick sky, lasting for some time, either without sun or rain always becomes fair, then foul—this is a clear sky before rain.

V. FROM SUN.

1. When the air is hazy, and the sun's light fades by degrees, and his orb looks whitish and ill defined; one of the most certain signs of rain.

2. If the rays of the sun breaking through the clouds, irradiate and are visible in the air, rain very soon.

3. White at his setting; bad weather.

4. Shorn of his rays; bad weather.

5. Going down into a bank of clouds which lie in the horizon! bad weather.

6. If he rise red and fiery; wind and rain.

7. If he rise cloudy and clouds decrease, certain fair weather.

VI. FROM MOON.

1. When moon and stars grow dim, with a hazy air and a ring and halo round; rain follows.

2. If the moon appear pale and dim, expect rain.

3. If red a sign of wind.

4. If of its natural color, and the sky clear, fair weather.

5. If the moon is rainy throughout her course, it will clear up at the ensuing change, and the rain will probably commence in a few days after, and continue: if, on the contrary, the moon has been fair throughout, and it rains at the change, the fair weather will probably be restored about the fourth or fifth day of the moon, and continued as before.

6. If the new moon does not appear till the fourth day, a troubled air for the whole month.

7. If the moon, either in her first appearance, or within a few days after, has her lower horn obscure or dusky, or any wise sullied, it denotes foul weather before the full.

8. If discolored in the middle, storms are to be expected about the full, or about the wane, if her upper horn is affected in like manner.

When on her fourth day she appears spotless, her horns unblunted, and neither flat nor quite erect, but between both, it promises fair weather for the greatest part of the month.

10. An erect moon is generally threatening and unfavorable but particularly denotes wind; though if she appear with short and blunted horns rain may rather be expected.

VII. FROM WINDS.

1. When the wind veers about uncertainly to several points of the compass, rain is pretty sure to follow.

2. Some have remarked, that if the wind, as it veers about, follows the course of the sun, from the east towards the west, it brings fair weather; if the contrary, foul; but there is no sign of rain more infallible, than a whistling or howling noise of the wind.

3. Wind turning to the north-east, continuing there two days, without rain, and not turning south the third day, or not raining the third day, will be likely to continue north-east for eight or nine days fair, and then come south again.

4. If it turn again out of the south to the north-east, with rain, and continues in the north-east two days, without rain, and neither turns south nor rains the third day, it is likely to continue north-east two or three months.

5. After a northerly wind, for the most of two months or more, and then coming south, there are usually three or four days at first, and then on the fourth or fifth day comes rain, or else the wind turns north again, and continues dry.

6. If it returns to the south within a day or two, without rain, and turns northward with rain, and returns to the south in one or two days, as before two or three times together after this sort, then it is likely to be in the south or south-west two or three months together, as it was in the month before.

7. Fair weather for a week with a southerly wind is likely to produce a great drought, if there has been much rain out of the south before. The wind usually turns from north to south with a quiet wind without rain; but returns to the north with a strong wind and rain. The strongest wind is when it turns from south to north by west.

8. If you see a cloud rise up against the wind or with wind, when that cloud comes up to you, the wind will blow the same way the cloud came.

9. When the wind varies for a few hours, and afterwards begins to blow constant, it will continue for many days.

10. Whatever wind begins to blow in the morning usually continues longer than that which rises in the evening.

11. If the wind be east or north-east in the fore part of the summer, the weather is likely to continue dry; and if westward toward the end of the summer, then it will also continue dry.

12. If in great rains the winds rise or fall, it signifies the rain will forthwith cease.

14. If the south wind begins for two or three days, the north will suddenly blow after it; but if the north blows for the same number of days, the south will not rise till after the east has blown some time.

14. A change in the warmth of weather is generally followed by a change of wind.

VIII. METEORS.

When meteors, or the aurora borealis, appear after some warm day, it is generally succeeded by a coldness of the air.

IX. FROM ANIMAL CREATION.

Swallows, when they fly aloft after their prey, a serene sky—when they skim the ground or water, rain not far off—their appearance a sign of spring set in. When the notes of the whippoorwill are heard, spring has set in—when sheep wind up the hills in the morning to their pastures, and feed near the top, an indication of the clearing of clouds or drizzly weather—dogs grow sleepy and stupid before rain, and by refusing their food and eating grass show their stomach out of order—water fowl dive and wash themselves more than ordinarily before rain—flies are particularly troublesome, and seem more hungry than usual—toads are seen crawling across the road or beaten path in the evening—moles work harder than usual, and sometimes come forth; so do worms—ants are observed to stir and bustle about, and then return to their burrows—bees stir not far, and betake themselves to their hives—swine discover uneasiness, as do likewise sheep, cows, &c. all appearing more eager in pasture than usual--birds of all sorts are in action and more earnest after their prey--fleas bite harder than common--spiders crawl abroad. On the contrary, spider's webs on the trees, or in the air indicate fair and hot weather—so do bees, when they fly far and come home late--likewise, a more than usual appearance of glow worms by night. If gnats play up and down in the open air, near sunset, they presage heat; if in the shade, warm and mild showers; but if they join in stinging those that pass by them, cold weather and much rain may be expected. In men, frequently, aches, corns and wounds are more troublesome, either towards rain or frost. The crow cawing and walking on the seashore, or on the banks of rivers or pools, presages rain. Birds that change countries at certain seasons, if they come early, show the temper of the weather, according to the country whence they came; as in winter woodcocks, pigeons, &c., if they come early, show a cold winter.

X. FROM VEGETABLE CREATION.

1. Most vegetables expand their flowers and down in sun-shiny weather, towards the evening; and against rain close them again—as in the down of Dandelion. The rule is, if the flowers are close shut up it betokens rain; if they are spread abroad, fair weather.

2. All wood, even the hardest and most solid, swells in moist weather.

3. The speedy drying of the earth's surface, is a sign of a northerly wind and fair weather; and its becoming moist, of a southerly wind, and rain.

4. When sounds are more plainly heard than usual, rain.

5. If wainscots or walls that used to sweat, are drier than usual in the beginning of the winter, or the eaves of houses drop more slowly than ordinary, it portends a hard and frosty winter.

6. When there are but few nuts, cold and wet harvests generally follow; when a great show of them, hot and heavy harvests succeed.

7. If the oak bears much mast, it presages a long and hard winter. The same of hops and haws.

XI. FROM RAIN.

1. Sudden rain never lasts long; but when the air grows thick by degrees, and the sun, moon and stars shine dimmer and dimmer, it usually rains six hours.

2. If it begins to rain from the south with a high wind, for two or three hours, and the wind falls but the rain continues, it is likely to rain twelve hours, or more; and does usually rain until a strong north wind clears the air; these long rains seldom hold above twelve hours.

3. If it begins to rain an hour or two before sunrising, it is likely to be fair before noon and continue so that day; but if the rain begins an hour or two after sun rising, it is likely to rain all that day, unless the rainbow be seen before it rains.

XII. FROM SEASONS.

1. Generally a moist and cold summer portends a hard winter.

2. A hot and dry summer and autumn, especially if the heat and drought extend far into September, portend an open beginning of winter, and cold to succeed towards the later part and beginning of spring.

3. A warm and open winter portends a hot and dry summer, for the vapors disperse into the winter showers; whereas cold and frost keep them in, and convey them to the late spring. So saith my Lord Bacon.

4. A severe autumn denotes a windy winter; a windy winter, a rainy spring; a rainy spring, a serene summer; a serene summer, a windy autumn; so that the air in a balance is seldom debtor to itself; nor do the seasons succeed each other in the same tenor for two years together. So also saith my Lord Bacon.

Anecdote.—There was once a bullfinch kept by a lady who was so extremely fond of her as to exceed any instance of attachment I ever heard before. Her presence created a sort of sunshine to him, and he sung and rejoiced with his whole heart when she was by; while he drooped in her absence, and would sit silent in his cage for whole days together.

The lady fell sick, and was confined to her bed for a week with so severe an illness as to be entirely disabled from thinking of the bird. At length when she was sufficiently recovered to see him, she ordered his cage to be brought and be set upon the bed beside her. The poor bird knew her voice in an instant, though it was weak and low with her extreme fever. The cage door was opened; he uttered a shrill cry between a song and a scream—fluttered from her hand to her cheek, and then fell down dead!—*Parley's Mag.*

FLIGHT OF GRASSHOPPERS.

The warm, dry weather of the present season has been favorable to the propagation and growth of these depredators, and in some sections of the country they have been productive of much injury. In their general habits they are much assimilated to the locust of Asia and Africa, and the present season has developed their migratory powers in an unprecedented degree. It seems from the Lancaster (Pa.) and Frederick (Md.) papers, that the grasshoppers, after having devoured the pastures of those sections, have taken wing in immense numbers for other as yet unvisited places. The Lan. Jour. says:—'About noon on Wednesday (Aug. 8th) a cloud of grasshoppers passed over the city of Lancaster. Their course was from the north-east to the south-west. As we did not see the whole of the procession, we cannot say how long they were in passing, or what were the objects of their journey. The appearance of these insects was singular and beautiful. Their glossy transparent wings shone in the sunlight like stars, and their twinkling completed the illusion.' At Frederick the greatest appearance of their flight was on Thursday the 9th. The number floating was immense, and though the fact was not known at the time, it seems very probable that the clouds of them observed at Lancaster, were the same seen at Frederick, making a very respectable flight for 24 hours. The Frederick paper says, 'birds were hovering around them picking up stragglers, and soon came as low as the house tops. Their appearance was very splendid and attracted the notice of all.'

The migration of grasshoppers we have observed several times, and it appears to be governed by the same causes that impel the locusts of the Eastern world in their devastatiug movements. When hot and dry weather succeeds their hatching from eggs deposited in the ground the previous year, they quickly obtain a size and strengh that enables them to set the ordinary chances of the summer season at defiance, but which, in less favorable circumstances, would prove fatal to them, or the most of them. The dry weather that hastens their growth, operates to prevent a proper supply of food, and thus causes or hastens their migrations. About noon or a little before, on a hot dry day with little wind, the observer will see now and then one rising from the earth, and in a kind of circling flight, rising high into the air. The number will rapidly increase, until the whole atmosphere seems filled with them, or until all that are capable of a sustained flight have floated away. Many will fall to the earth, and the heavy gravid females, with their clipped wings, are, of course, left to deposit their eggs for the continuance of the race.

The flight is with the current of air, and when the sky is of a deep blue, and the sun is shining bright, the millions of them glancing in the sunbeams at an immense height, gives to the part of the heavens occupied by the sun an appearance the most brilliant imaginable. They seem like shining spangles laid on the deep blue, and glitter and glance in every direction. We do not recollect that we have ever seen a flight of them descend, repeatedly as we have seen them rise; and hence we conclude that in this country at least, they disperse in different bodies, or gradually waste away by the weaker ones falling to the earth. Be this as it may, wherever they appear they are a formidable scourge. Our ruta baga field this year is by the side of a meadow, and since that was mown, they have commenced feeding on the turnep, and the bare ribs and stems of the leaves on the plants most exposed, show plainly their ravenous appetites, and powers of feeding. To what extent they will injure the turneps remains to be seen. We have known them greatly damage corn fields, by eating off the silks before the corn was impregnated, and we once had a field of beans entirely destroyed by an irruption of grasshoppers from an adjoining meadow. We have, therefore, always hailed the beginning of their flights into the air as a proof that we were soon to be rid of their presence, and freed from their depredations.—*Gen. Farmer.*

The Pastor's Watch.—At this moment a prison in France contains, for the third time, a young shepherd, whose several convictions have arisen from a most curious propensity. In his eyes the huge silver watch of the Pastor was the summum bonum of human happiness. Night and day were his thoughts fixed on his ideal treasure, and the desire to possess that jewel of his imagination grew to such a degree, that three several times was the watch found in the possession of the young thief, who, when questioned, declared that his attachment to the watch had grown with his growth, from his earliest years. His first knowledge of the coveted treasure was in infancy, when the kind Pastor, in a pious visit to his parents, held the watch to his ear that the sound might attract; from that time, to all remonstrances on the folly of his wish, the only reply he ever made was—'I will have it. The good Pastor has never been a consenting party to his convictions, and even went so far as to offer him a new watch, much better than his own which he would not yield, it having belonged to his father. Before the last attempt the Pastor said—'Wait awhile, my son, I am old, I shall soon go, then I will leave you the watch,'—but the words were useless, as usual was the reply—'I will have it.'

TARTAR FESTIVAL.

A letter from Tobolsk, quoted by the Constitutional, gives the following description of a festival celebrated by the Tartars of Siberia in honor of their God Koudaia (the God of Goodness.) At the break of day all the chiefs of the villages who worship this divinity assembled in a grove of beeches called the sacred wood, situated in the midst of the vast steppes that border the river Irtyche. They were accompanied by their idolatrous priests, called Chamanes. As soon as the sun rose above the horizon, a white horse of unblemished beauty was led forth, and, after being divested of his bridle and other trappings, and whilst the Chamanes chaunted a hymn, he was set at liberty and dashed off towards the desert, all the spectators crying out 'Cursed be he who shall touch the horse devoted to Koudaia. At the close of this ceremony thirty Tartar Princes, wearing armor encrusted with silver and gold, and mounted upon magnificent chargers caparisoned after the Turkish fashion, executed several evolutions round the sacred wood; and went through the manœuvres of a sham fight, then, starting off towards the desert, they ran a race of three French leagues with the rapidity of the wind. Sultan Baglou, an officer in the service of Russia, was the first to attain the goal, and thereby became the winner of 29 horses and 29 suits of armor of his competitors, a prize of sufficient value to made the fortune of a family. After the race a Tartar dance was performed. Upwards of forty young girls and as many youths, on horses of the desert, approached near and then suddenly retreated from each other at full gallop. The object of the cavaliers is to snatch a kiss from the maidens, and that of the latter to avoid the passing favor by leaning to the right or left of their horses; or, if hard pressed, to repel the threatened embrace by some well applied blow of the knout! The first cavalier who succeeds in snatching a kiss *a la volee*, is hailed conqueror, and is rewarded with 100 rubles and a complete set of arms by the governor of Tobolsk. Towards the end of the fete news was brought that three hundred Tartars had started on horseback the previous evening from the steppes of Ichynosk, distant 25 French leagues, in order to be present at the ceremony. Towards noon, three or four horsemen were perceived in the far distance, their jaded horses scarcely able to drag themselves on; one alone essayed a feeble gallop, and, within three hundred paces of the spectators, he fell; it was only by a cruel application of the knout that he was forced to reach the wood. Only thirty-one of the three hundred Tartars were able to accomplish the journey. The prize was a horse, two sheep and four sacks of flour. There was more of national honor than self-interest in this struggle. The sports of the day were followed by a banquet in the tent of the Governor, and a display of fireworks. There were present at this remarkable fete, a great number of ladies, Russian officers, foreign merchants, and exiled Poles.

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